THE CHURCHMAN.

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POETRY.

LINES

On hearing that Mr. A. D. Paterson would deliver a Lecture on Church Music, for the benefit of the Mission Church of the Holy Evangelists.

Tell thou of hallowed strains of old,
By saint and martyr sung;
Of lofty pealing chant and psalm
Whose notes through arches rung;
Of many an old cathedral pile
By holy men uprear'd,
In England's richly gifted isle,
Who England's Church rever'd;

Of Easter-song and Litany,
Of Laud, and Vesper, tell;
Of Te Deum, heard in old Milan,
Whose glorious praises swell
Even now, when centuries have pass'd,
Upon the raptured ear;
Of thousands, to whose hopes and hearts
The Church of GOD is dear.

O, speak of all!—her children love
The high, ennobling theme,
The spirit-stirring notes that break
Each soul-enslaving dream.
And let the organ's noblest peal,
Its richest tones, be heard;
And soft, low echo—like the strain
Of sky-ascending bird.

O, speak of all! Her children love
Their holy mother's praise;
They love the harmonies she lov'd
In her triumphant days;
Let festal Laud, and Gloria,
Anthem, and Te Deum, ring,
Till every heart that hears shall soar
To heaven on Music's wing.

J. C.

New York, April, 1843.

BRISTOL ARCHITECTURAL SOCIETY.

Paper read on the 19th inst., at a General Meeting of the Society, at the Institution, Park Street, by Benjamin Webb, Esq., B. A., Secretary to the Cambridge Camden Society.

I cannot rise to address this meeting this evening without expressing the great pleasure I feel in being allowed to take part in its proceedings, as a member of a kindred Society; since this personal intercourse so much more vividly realizes the unity of object and operations which should exist between associations formed for nearly similar ends, and established with nearly similar constitutions.

It is my wish to offer on this occasion (should it not appear presumptuous to do so) a few remarks in reference to two particular circumstances, which experience in another Society leads me to believe most useful, not to say essential, for all members, but more especially for members of the committee of such a Society to pursue.

It is clear that a very marked difference must exist between the qualifications and acquirements of such a body and of an equal number of professed architects; and there are many who are inclined to suppose that the operations or interference of any party of unprofessional persons must be at once defective, on the score of incompetency, and injurious when brought into action; but it will be found, if we examine the case more closely, that this fear is altogether unfounded, and that it must arise from great misapprehension of the course which an Architectural Society should propose to itself and pursue. If we ever purposed to design buildings ourselves, it would be the extreme of boldness to believe that any success could be attained without *at least* an equal amount of study and practice, with what is expended by architects themselves; but the provinces of designing and of judging designs are very different: not but that the more accurate the knowledge of scientific details and mechanical laws we may have, the more entitled to credit will our verdict be. But still the unprofessional critic not only *may*, but I may say universally *does*, acquire an art which is most rarely if ever to be found in a professed architect; to acquire this art or faculty is a worthy object of endeavor to all who wish to appreciate for themselves and to raise the general estimation and tone of the science of architecture, in conjunction with its highest and noblest end—the service of the Church.

In short, then, not to delay my hearers with what most of them must know, and all of them have heard—the best practical method of acquiring a knowledge of the principles of architecture—I would urge the great importance of obtaining a full and vivid idea of a *Church*. It is certain that such an idea exists. It is an image, as faithful as if daguerreotyped, of what, from the generalizing of very numerous and independent observations, as well as from *a priori* symbolical considerations, we believe to be the essential conditions of a Church. By this standard we must try every Church we meet with, until it becomes rectified and more and more certain in its application. It is quite obvious, however, that such an idea cannot be acquired without a full and practical knowledge as well of the ritual forms for which the sacred building is designed, as of the sacred truths which there can be no doubt its arrangements were intended to convey. The necessity of this may be practically seen if we remember the difficulty we must all feel in explaining the use and purpose of certain minute and unimportant architectural details, which have become meaningless since the change of some parts of the ritual at the Reformation; yet it is notorious that new churches are often planned by persons not in Church communion, or by such as, nominally indeed Churchmen, know nothing of, and care nothing for, the solemn rites and uses for which the building they thus rashly undertake is to be used. How few architects ever thought of Ritualism as a science which they ought to acquire! No wonder then that modern churches have no chancels, are made cruciform without any sufficient cause, have a mere open preaching-room, instead of a nave and aisles for prayer,—in short, display all those glaring and numerous faults, which it is the object of such Societies as our own to correct. Ritualism, then, as connected with Church arrangement, a mere corner, as it were, of the wide field of ritual study, should claim earnest attention from all of us. And it must be remembered that in this we are under considerable disadvantage; so great has been the blight of ancient art and the re-action from ancient feeling, that we have lost ground to make up; we have to learn arduously and painfully what we ought to know traditionally. But ideas of ritual must not be taken from the use of our own parish church, nor of fifty or sixty parish churches, but from a clear knowledge of the meaning of our Church in the forms and arrangements it has retained.

This subject might, of course, be followed out to any extent—to much greater length than the present occasion would allow. I may now, perhaps, show briefly how almost impossible it is for an architect, now-a-days, to acquire this generalized knowledge. The course of study through which he has passed is, I believe, without exception, most unfavorable for any attention to exclusively Church principles. It is well known that students in an architect's office spend several years in copying a certain series of drawings on routine. The details were, till lately, exclusively Italian or Grecian. In the School of Design no advance has been made from a worn out collection of casts; and even lately, when a new School was established for the North of England, at York, copies of these identical casts were solicited and obtained! It has been well remarked, that there is no provision anywhere for preserving inestimable and daily perishing remains of mediæval art, in themselves more intrinsically beautiful than any of the vaunted treasures from pagan lands; so we may add, there is no adequate provision for teaching our rising architects even the common principles of pointed architecture. It is said that many architects' offices have not a single pointed moulding or detail in the collection! The student, when out of his articles, can draw and color, perhaps beautifully, and can distinguish between the proportions and characteristics of the Tuscan and Composite; Church architecture, indeed, he will probably despise, and yet before long, as the style is now fashionable, he will most likely design, for a competition, a meagre preaching room, in Early English. I shall be understood as merely showing, from what I believe to be facts, the great disadvantages which oppress modern architects, and so modern Church architecture itself. Again, partly from inability, partly from disinclination, and from a want of appreciating the advantages to be derived from such a course, professed architects often boast of not troubling themselves with examining any more Churches. A well known architect of great name would not take the trouble of climbing the cliff, at Whitley, to see the ruins of that unrivalled Abbey! consequently, mannerism prevails to an extent hardly to be credited in the style even of our best architects. Design after design will show the identical pinnacles or copings, or even windows and larger features which have disgraced former plans! The same fault in literary composition will not be tolerated for an instant. Again, there are still fewer who will care for seeing a village Church. Cathedrals, and the more famous Abbeys, they have, perhaps, studied from the originals or from books, and with this they are content; and yet they are not likely to be called upon to plan cathedrals or abbeys! Hence we find in designs for a small chapelry, features (on a reduced and disproportionate scale) taken from a magnificent collegiate or conventional edifice! My hearers will readily remember many similar absurdities. Now in these particulars unprofessional persons are far less likely to err; they are bigoted to no style, they are not compelled to re-produce the same worn out architectural thoughts; they are not above looking at a small village Church; in a word, from the circumstances of their position, they are best qualified to judge whether a given design falls in with their ideas of a Church, whether it will take its place by the side of those which they are in the habit of studying and admiring. Besides which, all of us in time will be likely to be called upon to decide upon a design; and a weighty charge such judgment should be considered. It is then eminently useful for some at least to endeavor to learn what a Church *ought* to be, that they may be able to say whether a proposed design is as it should be. Again, it is at least a common duty for architect and connoisseur to do their best for the decent and comely building of the houses of God; so that the latter should give in these respects whatsoever assistance he can to the former. If, then, this increased knowledge of Church principles, and thereby of Church ritual arrangements, were more common, the architect himself would be spurred to greater exertions, both by the more general discernment of his errors, as well as the more general appreciation of his excellence. I will add a few words more, on a point which now deserves great attention. We must contend for *beauty* in architecture, as well as correctness in precedent. There is reason to fear, now, a pardonable but undue fondness for what, though old, is tasteless and corrupt. How many of us learn even to admire the badness of proportion, and the coarseness of what is called "an old Gothic figure!" But this need not be. Let us not be content till all our statuary equals that at Wells, which extorted such admiration from Flaxman. Let all our sculptured foliage equal the grace and elegance, if not the costliness, of that at Ely. The old architecture was progressive, and we have learnt to distinguish between the merits of periods of transition, and to condemn the various indications of debasement, which, for many years before the Reformation, almost every branch of Church decoration displays. Hence it is not in good taste to *imitate* a rude Norman Font; to preserve and restore it is another and a plain duty. In all new designs then, I repeat, *beauty* should be insisted on as a condition, no less indispensable than even *correctness* and conformity with precedent, and this is a point which Architectural Societies have it really in their power to *rule*. The importance then of *Ritualism*, and of attention to true *beauty*, as applied to Church Architecture on the part of such Ecclesiologists as I am now addressing, it has been my chief object to display.

These unconnected and hasty remarks cannot be closed without an apology for bringing them forward at so short a notice. If they are received, however, as a testimony of goodwill for, and an earnest of future more active co-operation with, the Bristol Architectural Society, by a member of another Society, and shall in any degree contribute to such a result, they will not have been written in vain.

LITERARY INTELLIGENCE.

The prize of the French Academy for the last year, for the best work on the coins of ancient Gaul, has been awarded to M. Louis de la Soussaye. It is the first complete work on the subject, and contains numerous plates.

The celebrated manuscript Bible, mentioned by Le Long, which was brought to the Council of Trent by Pierre Duval, was lately discovered in the Abbey of St. Martin de Seez. This valuable manuscript, which dates from the 11th century, had disappeared since the revolution, but is now placed in the library of the Seminary.

COMMUNICATIONS.

For the Churchman.

MISSIONS.

NO. IV.

Inadequate Results of Modern Foreign Missions.

Our attention is next directed, by this splendid defender of modern missions, to their reflex influence. He points us to the improvement in personal piety and expansive benevolence which has peculiarly characterized the Church since their commencement. He argues warmly, and in the main, justly, when he traces, to the enlarged view of principle which the missionary movement excited, those incentives to exertion which have resulted in the great plans, for civil and social improvement, which so eminently characterize our age. Christians were compelled to acknowledge their obligations to the world. The Scripture was explicit, in its requirement, that the Gospel should be preached to every creature. The Church which had heretofore been engaged chiefly with itself, and was beginning to grow sluggish from the want of exercise, now put forth its powers in a grand and extended endeavor. She felt her duty in its great bearings, and stood forth to meet it. The principle of enlarged benevolence, broke through a lethargic unconcern, and she stepped forth from the arena of home, to meet her great antagonist on the wide battle-ground of the world. Clothed in the panoply of Jehovah, and waving above her head the banner which bore as its inscription the words of her great commission, she gave herself to severe and wide-spread conflict. Trusting in the God of battles, who had promised to be her helper, though the gates of hell should pour forth in opposition the might of its legions and the cunning of its counsels, she marched into the field, and bore her standard-cross even to the regions where Satan's seat is.

Such high and holy faith, such enlarged and glorious obedience, struck astonishment into the minds of Christians, as if a thunderbolt had burst upon them. They started back, awed at the magnitude of the work; and yet, when the power of faith appeared to them, they felt their duty, and with honest hearts prepared to practise it. The grand idea became at length familiar. Its awfulness grew less by familiarity, and the Church began to dwell upon it with intelligence and thought. She soon perceived the principle, and was convinced that the same Gospel which required such splendid self-sacrifice, had duties of a more humble, but not less necessary importance. The spiritual wants of the heathen, opened the way for a consideration of the spiritual and temporal wants of her own people and neighbors. Such lofty requirements turned the minds of her children inward upon themselves, and taught them to examine more critically their own hearts, to see whether their love for God and his Church were sufficient to excite in them that self-denying spirit, which would show itself in a complete devotion to his service. The Church was thus induced to look upon the wants of her immediate charge, and she saw them but to attempt their relief, while her children were taught a deeper and purer holiness. To this spirit we owe the enlarged benevolence which is so characteristic of our age.

This is an outline of the argument, which is on the tongue of every defender of modern missions, and which under the pen of the eloquent Harris, almost blinds us with its brilliancy.

Strip it of its ornaments, and what does it become? Missions are established for the grand object of the world's conversion. Men are sent to the heathen to teach them to turn "from dumb idols to serve the living God." The Church pours out her wealth, and sends up to the throne of heaven the incense of her prayers, for the accomplishment of the promise of her Lord. That Lord has promised to bless the labors of faith. Year after year she has contributed, prayed, and sent forth her men. Silent, uncomplaining, unquestioning, she has continued in what she thought her duty. Now, an inquiring spirit begins to arise. She asks for those fruits which have been promised her. She finds that Protestant Christendom has been engaged for more than half a century in the same missionary plans that she is pursuing, and she inquires for herself and them,—"Where is the promise of his coming?" Where are the fruits of our labor? She asks for bread, and a stone is given her! She inquires how much of the world is converted to God, and she is told the social condition of some savages has been meliorated, that commerce is improved, literature and the sciences enriched, and she herself invigorated by healthful exercise. Still she inquires for her heathen children. These matters are good, and she thanks God for them; but they are not a fulfilment of her object. She still asks for the children that she was to adopt.

Who does not perceive that herein lies some terrible error. The most eloquent defenders of modern missions are obliged to evade the direct question, and draw largely upon their ingenuity to sustain a dying interest in the noblest cause of the Church. What less is it than a desertion of ground? What other is it, than a tacit acknowledgment, that the direct question cannot be answered, that modern missions cannot be defended, upon its true and legitimate ground.

Perhaps there are some who are not convinced of the truth of my deduction. It is not universally allowed that the direct results of modern missions show them to be a failure. We come then to figures. I still quote as my authority, their learned champion, Harris, and make my calculations from his own schedule. I give, therefore, the most favorable view of the subject which it is possible to make.

The present number of foreign converts, in all Protestant missionary stations, amount to about **200,000**. About fifty years of labor, at an enormous expense, has been productive of this result. Let us allow for the decrease by death six thousand a year,[*] which is probably far too many. We shall then have **300,000** who have died, which being added to those now living, will make **500,000** as the whole number converted by modern missionary operations, at an expense of millions upon millions of money, and thousands of lives. The natural numerical increase of heathen is **3,500,000** annually; this multiplied by fifty, the number of years, will exhibit, as the increase of heathen since the commencement of modern missions, the astounding host of **175,000,000**. From this substract the half million of converts, and we find the heathen world worse off than when modern missions commenced, by **174,500,000** of human souls, and growing worse continually, with fearful rapidity. Verily we cease to wonder, that our minds have been drawn away from the main question, and that we have been amused with trope, embellishment, and oratory. Facts exhibit a condition weak and without hope.

Without hope? Is it nothing that half a million have been saved? Should we value our vast outlays, even if they had been thrice greater, at all in comparison with the salvation of half a million of souls? Is all our labor, all our toil, and all our gifts to be considered, when we think that such a number of invaluable souls have been born into the kingdom of God? I answer unhesitatingly, Yes! It is to be considered. God labors by means, by human means, and these exertions which we have put forth, are the means by which he labors. These are the means too, which, by the assistance of the blessed Spirit, are to convert the world; and yet after all our efforts, the world gains upon us yearly almost a thousand fold.

But is not this small band of converts the little leaven in the measure? Will they not lie in the depths of heathenism, like seed in the earth, and spring up to fruit abundantly? Ah! they might have been so, but they are not. Where is the religious station in foreign lands that sustains itself by native energy. Every convert is a new fruit gathered, and although he is sometimes occupied in doing good, he adds but little to the real strength of the station. I know not what might not be done with two hundred thousand native converts under another plan of operations: (we will consider the principles, upon which an answer to this question depends, in some future articles:) but I do perceive, and every candid reader must allow, that the present plan of operations promises nothing but defeat.

Men are saved. Yes, thank God! but heathenism has received no shock. The countless hordes of idolaters, among whom we have been half a century laboring, are still innumerable, and daily gaining upon us. Those that have been converted, though few, are valuable. Though, compared with the yet unwrought mines, they are as an atom, still they are a precious atom. Though as a pearl, cast up from the deep bed of the ocean, to lie half buried among the sands of the shore, they are still a pearl. Yet withdraw our help, and the surges of time will soon wear away the last vestige of our labors, and heathenism will again lie unchecked and vast. No grand impression has been made upon it, no firm adhesion has the Gospel taken. The Church no where stands among them alone and unaided. They are still the protégés of civilized nations. They still look to us for assistance and support. So they will continue, as far as human foresight can determine. There are among them no principles which promise to work out their independence. They are and will be dependants upon our precarious bounty.

How unlike is all this to the success of early missions! The Gospel was then planted, and it took immediate root. It was established by itself and sustained by its own growth; watered not by the hand of man, but by plentiful showers from heaven; sustained, not by the props of man's benevolence, but by the Almighty's arm. The Church was established upon the people, and the men of the nation learned to support her as their own.

We see none of this now. Strenuous efforts have been put forth; noble self-denial has been exhibited; vast sums have been expended; and all for this inadequate result.

I think that this and the preceding article will be received as some evidence, that the wide-spread conviction, that Modern Foreign Missions, as at present conducted, are inadequate for the production of their great design, is founded in sad but solemn truth.

In some following articles I propose to consider the plan of our present missionary operations, and shall endeavor to show that it is unphilosophical, unscriptural, and unprimitive.

F.

For the Churchman.

THE CONVENTION SERMON IN SOUTH CAROLINA.

Mr. Editor,—As a correspondent has favored you with some extracts from this sermon, with a commentary on the same, I have to request that you will publish some other extracts, including those which were in your paper last week. And in asking this, I feel that I am doing nothing more than what justice demands; justice to the author of the sermon—justice to the Church of which he is a minister.

The preacher's text was taken from St. Matthew:—"*Ye are the salt of the earth,* * * * *ye are the light of the world.*" In his introduction he thus appropriately alludes to the Church:—"Now the purport of our Saviour's comparison is this: What *salt* and *light* are to the *natural* world, the Church must be to the *spiritual*. As these two substances are the chief *purifying* and *enlightening* principles of the natural world; so must the influence of Christians purify and enlighten the moral world until the whole be leavened."

Again; "To fulfil the design of her Founder, the Church must exert an increasing influence upon the corrupt morals and the darkened minds of men. By the light of her doctrines, and the holy lives of her members, she must dispel the ignorance and rebuke the iniquity of an ungodly world. The spirit of Christianity is an active, aggressive, all-pervading spirit, diffusing light, and truth, and holiness all around; and the Church, like the sun in the heavens, must be the light-bearer to the earth, and truly and brightly reflect upon its darkness, the beams which she receives from her divine Head. This is the office of the Church of Christ. This is the duty, and the high responsibility of all her members, especially of all her ministers."

I would ask, in the language of your correspondent, "Is this infidel or Christian doctrine?" I suppose it to be the doctrine which the Church herself maintains by writers of the highest authority.

But I pass on to notice what seems to have engaged the special attention of your correspondent. The preacher, after addressing his brethren on their responsibilities as individual disciples, proceeds to speak to them in "a collective capacity as the representatives of one portion of that Church which Christ has established to purify and enlighten the world." And in answer to a question which he asks, "What *means* must we use to meet the obligations resting upon us as agents in purifying and enlightening the world?" thus discourses on the importance of *preaching the Gospel*:—

"The preaching of the Gospel is God's ordinance for converting the nations—for enlightening the world—for purifying the earth,"—for crushing error—for enthroning truth. It is the appointed means of working repentance in the human soul, and making believers fruitful in good works. It is the only means of purifying the Church and making it shine as the light of the world. "The word of God is the sword of the Spirit." The preaching of that word is the wielding of that sword, which alone is able to cut through the ranks of sin and Satan, and "dethrone the strong man armed." And the Christian minister who knows not how to use this weapon skilfully, Satan despises as an impotent foe, under whose feeble blows his kingdom will thrive and prosper. It is the *only means* which God or the Church has provided to overturn error and sin. The *Gospel must be preached*, through the pulpit and the press, in order to make any impression upon the ranks of the enemy. The administration of the sacraments, and the prayers of the Church, can never accomplish this result. They were not designed of God for this purpose; and the increasing of idolatry in the Roman Church, during the period in which they neglected to preach the Gospel, but multiplied sacraments and prayers, is an instructive lesson to all men who would follow in their steps."

I hope you will pardon me for the length of my extracts; the serious charges preferred against this sermon are my apology. It is in reference to a particular passage in the above, that your correspondent puts the interrogatory, "Is this infidel or Christian doctrine?" You have now enough of the sermon to judge of the doctrine inculcated, which you had not from your correspondent. And *I* now ask, "Is this infidel or Christian doctrine?" As the question was originally put, it was intended to intimate that it was not *Christian* doctrine. We were therefore to understand it to be *infidel*. Now I have only to say, that it is the first time that I have ever read that the preaching of the Gospel was *infidelity*.

Another part of this sermon has given great offence to your correspondent, and deserves to be noticed:—

"But we must insist with the Church, that it be the *Gospel* which is preached—the whole Gospel—the glorious Gospel—the comfortable Gospel. It must *not* be a *mutilated Gospel*. It must not be a cold and barren exhibition of Christian duty, apart from Christian motives and Christian doctrines; but a full and faithful declaration of pardon to the penitent sinner who believes, and of peace to them that are justified by faith through our Lord Jesus Christ; for this alone can be called the *comfortable Gospel*. And in subordination to this great doctrine of the Scripture, we must show the mighty agent by whom alone we can bring forth the fruits of righteousness, to the praise and glory of God." We are not sent to *preach the Church*, ("as the custom of some is,") and to glorify "the body" at the expense of "the head." We are not sent to *preach ourselves*, but *Christ Jesus the Lord*, as the sum and substance, the life and centre of his blessed Gospel."

Your correspondent quoted from the above as follows:—"*We are not sent to preach the Church.*" Here he stops. Why he did so, can only be known to himself. It is certainly a garbled extract. And on this extract he propounds the following interrogatory:—"Is this evangelical, or tends it to the encouragement and increase of heresy?" I have given enough of the paragraph from which the above is taken to enable your readers to judge. The preacher is still dilating on the importance of preaching the Gospel. This is his doctrine. Now *I* have to ask, "Is this doctrine evangelical, or tends it to the encouragement and increase of heresy?" And I answer, that I have always supposed, and have so been taught by the Church, that Gospel truth *is* evangelical truth, and that it does *not* tend to the encouragement and increase of heresy.

But he has another interrogatory founded on this garbled extract:—"Is it the fulfilment of the solemnly assumed obligation, to be ready with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrine contrary to God's word?" The preacher is urging the importance of preaching the Gospel. I would ask your correspondent, whence is the source of truth and purity, if it be not the Gospel? I would ask him, what is the standard—the sure test to which every thing must be brought, if it be not the Gospel? When is the Church pure, and when is she corrupt, if not in the one case when the genial influence of the Gospel is felt, and when its glorious truths are taught and embraced in all their excellence and purity? When is the Church *corrupt*? Is it not when the light of the Gospel is hid, and when doctrines and practices contrary to the word of God prevail? How, I would ask again, would *he* be ready with all faithful diligence to drive away all false doctrine from the Church, if not by *preaching the Gospel*. Would he use natural reason or the dogmas of Rome, vain philosophy, or the infallibility of the pope? I should hope not. Yet I must confess that there is a difficulty attending his communication which I cannot explain.

I know not how your correspondent reasons on this subject. He may deem it a very small matter thus to prefer the charge of infidelity. He should however remember, that the author of this sermon is a most estimable and devoted minister of the Church. And more. That this sermon has been published under the authority of a bishop, than whom none can have higher claims to sound Churchmanship, both in doctrine and practice. But it is *not* a small matter to publish in the organ of communication in this diocese, serious imputations against another, affecting indirectly its Episcopal head. The character of those who minister at the altar, is invested with a sacredness which should protect them from being thus publicly assailed. And the Church in her wisdom has been too wise not to make provision by her constitution and canons for the preservation of her purity. She has not left to anonymous correspondents the high office of saving her from error and false doctrine. And if the example of your correspondent were adopted as a precedent, then truly infidelity would need no advocates out of the Church. The infidel can desire no more efficient aid to carry on the work of destruction, and extinguish forever the only light that can guide to a glorious immortality, than *misrepresentation* on the part of the professed followers of Christ—heralded to the world by the silent but powerful voice of the religious press, which should only speak truth, peace, and love.

I differ, therefore, from your correspondent in every particular of the case before us. And I regard the sermon which has given him offence, as highly creditable to its author, and worthy of the Church. I would that its doctrines and precepts were engraven on the heart, and exemplified in the life, of every minister and every disciple of Jesus. Then, indeed, would the Church appear glorious, and worthy of her glorious Head. Then too, "as the salt of the earth—as the light of the world," she would fulfil her high destiny; renovating the one, illuminating the other, and consummating all that infinite mercy has purposed through the Redeemer.

N. H.

For the Churchman.

THE PROPER POSITION FOR THE CHOIR IN CHURCH.

Mr. Editor,—The following is an extract from the second volume of the Christian Remembrancer.

It seems to me that any attempt to reform Church music, without in the first place making the choir occupy a different position in respect to the congregation, from that which they now do, will prove ineffectual. The effect of antiphonal singing can never be brought out so long as our choirs are placed over the heads of a congregation in a *gallery*. And is it not evident, that if the plan here suggested of arranging the choir each side of the altar is followed, we should hear no more about the irreverence of choirs, and the employment of such persons as have no qualifications for the sacred duty, but that of musical skill?

N.

"The part of the Church allotted to the choir and named after its use, was in the nave, immediately in front of the inclosed space termed the presbytery or sanctuary, in which the altar was situated. We mention this, not as a matter of which we imagine any one to be ignorant, since the arrangement may be seen in most of our cathedrals, but because it appears now to be entirely forgotten that the *same arrangement ought to be adopted in every church where there are singers*. Considering the small scale of most parish churches, and the necessity of providing for a large number of worshippers, it would be absurd to expect that a portion of the whole width of the nave should be converted into a choir, after the manner of cathedrals; but this is by no means necessary. The smaller the church, the more limited the number in the choir need be, and consequently the smaller the space occupied. All we contend for is, that according to the practice of the early Church, there was a space enclosed or unenclosed[*] in the centre of the nave, and in front of the altar which was termed the choir, and was occupied by the singers. This was the case, whatever the size of the church might be. If the church was cathedral or collegiate, the choir occupied the whole width of the nave, and together with the altar and its sanctuary formed the chancel. If parochial, (and we now allude to the early Roman and other churches, built on the model of the ancient basilica,) there was no chancel, but the choir was a space marked off in the middle of the nave, in front of the altar."

After describing the appearance of the choir, at the close of the sixth century, which continued during the middle ages, the writer continues:—

"Whatever the arrangement was, and however it varied, one thing is certain, that for at least fifteen centuries, the choir was uniformly *nearer the altar than the people*; and we are sure that any one who gives the matter a moment's consideration must be convinced, that this is consistent with the right principles of Church order. If a choir is reckoned to be a set of mere laymen, hired to sing in church on Sunday, it matters little where they are placed; they may be perched up in the organ gallery, or any where else; but if their office be a sacred one—if we hold with the ancient Church, that singing the service is an essential part of the clerical functions, which for convenience' sake alone is performed by deputy—if we look upon the choir not only as the priest's deputy, but as the mouthpiece of the congregation by which their praises are offered up, we shall perceive how inconsistent it is to deprive the choir of its appearance of participation in the sanctity of the priestly office, by removing it from the chancel, or by abandoning the use of the clerical vestments which, with the exception of the *orarium* or *stole*, were of old common to all functionaries of the Church, whether priests, deacons, or *laymen*."

In the following paragraph, the writer speaks of the practice of chanting in the cathedral service; but complains "that Sunday after Sunday, year after year passes away, and the service of our parish churches remains the same lifeless, spiritless routine—frequently no chant at all—the only music *being that* sung to a metrical psalm *or two*, which form no part of the service.

"Such being the case, can we wonder that dissenters find a greater charm in the lusty bawling of a congregation no matter how untuneable it be, and their feelings more warmed and excited by its hearty earnestness, *than in the coldly correct reading of the Psalms with us?* Is it any matter for surprise if they seek elsewhere that food for the flame of devotion which the Church denies them? We have heard some Churchmen ridicule the psalm-singing propensities of dissenters; but we may depend upon it their propensity is a Catholic propensity; which had the Church been true to herself, they would never have sought to gratify beyond her pale. That very propensity and psalm-singing—that habit of exciting devotion by hymns and sacred songs, now unhappily characteristic only of dissenters—was *peculiarly characteristic of the earliest followers of Christ*.

"But what we want, in the first place, is not fine singing, so much as earnest, heartfelt, and stirring participation any how in the choral and antiphonal parts of the service. We want a set of living, vigorous, robust men, associated with the priest and dressed as clergy, who shall respond with sonorous voices to the popular parts of the liturgy; so that whether they can sing well or ill, they shall at least give an appearance of life and spirit to its recital. We must get rid of the puny squeak of the voices of a few ill-taught charity boys and girls, *accompanied or rather drowned by an unwieldy organ*. The priest and choir must be identified; they must appear to be—as in reality the construction of the daily service supposes them to be—engaged in the same thing. But to accomplish this, they must occupy the same locality in Church; and if this be conceded, it will require no argument to enforce the necessity of clothing the choir ecclesiastically: right feeling would of itself bring about this.

"We are quite sure that we do not overrate the importance of restoring the ancient order and the use of the chancel, or the influence it would have in giving to parochial service, the life and heartiness now wanting. Our advocacy does not merely rest upon the authority of ancient practice, but is grounded on common sense. If a public meeting is held in which certain speakers take upon them to express the sentiments of their auditory, do we place the chairman in a box at one end, and allow the speaker to find such places as they can get, or *perch them in a gallery* at the greatest possible distance from their auditory and the chairman? No; every one would consider such a proceeding ridiculous, and totally destructive of the unity and effect which is necessary in addresses to all popular assemblies, and which gives rise to the collocation of the chairman and speakers on one elevated platform.

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[*] This allowance is my own, not Harris's.

[*] In some French churches, we have seen the singers ranged round a large four-sided *lectern*, standing in front of, and near the chancel rails, though there was no enclosure.

And what is the Church, but a popular assembly giving utterance to its sentiments by appointed speakers? What its *amen* but a plaudit of the sentiments expressed? How preposterous, then, to make a few children the organ of a multitude; and these too, *placed almost out of sight!*—We may have fine singing or mere rude intonation; but without a choir, surrounding the priest, we cannot give the unity, vigor, life and earnestness to the service which it ought to have."

For the Churchman.

MINISTERIAL EDUCATION,

AS PROVIDED FOR UNDER CANON XV.

NO. III.

Church Scholarships engrafted on Colleges and Classical Schools.

This is the third and last great feature of the Educational Plan now before the diocese—in its provisions, the most popular—and in its eventual influences, the widest and most influential of any. The provision made for these in the Plan is as follows:

"*Academic* Scholarships, arising from and founded by the Society, upon special contract from time to time, made with approved classical schools and colleges, whereby shall be given to them, subject as above to the fundamental rules and regulations of the Society, the right of presentation to a Scholarship of the Society, with its stipend, of the student who, complying with such rules and regulations, shall carry off the highest honors of said school or college, in open competition with all others competing with him: the school thus contracted with presenting to a College Scholarship; the College, to a Seminary Scholarship. The equivalent to the Society, in such contract, for this privilege granted, being one or more rights of free tuition in such school or college."

This provision is further carried out in another article determining the endowment and annual stipend of each; the value of the Seminary Scholarship attached to the colleges being $200 annually for three years, or the full course; and of the college $100 for four years, to be attached to Classical Schools. These prizes to be openly competed for by members of the graduating class, as they leave respectively the school for the college, or the college for the seminary. The conditions entitling to compete, to be determined by the "Rules and Regulations" of the Society for its scholars; they will of course be such as go to secure high moral and religious character, together with attachment to the Church; and after a certain age, candidateship for its ministry. The spiritual requisites being thus secured to the satisfaction of the committee, the applicant will be left, in regard to his intellectual claims, to stand or fall by his own strength, and on his own merits. To meet the incidental case, however, of one "second best," yet highly deserving, the Society will hold in reserve a certain number of *annual* Scholarships in its own gift, to be bestowed on such unsuccessful competitor, though with a somewhat diminished stipend.

Such then will be the practical working of this part of the "Scholarship" Plan. It may be confidently recommended to the diocese on the score of ECONOMY, EFFICIENCY, AND FAVORABLE INFLUENCES ON GENERAL EDUCATION.

1. *Its Economy.* It is a plan which attains far larger results with the same means than any hitherto tried; under it not one dollar either of the Church's contributions or of the Society's independent funds will ever be needed in payment for instruction of its scholars. Tuition fees, hitherto a necessary and oftentimes a large item in the expenditure, will henceforth be struck out. The best of education the country affords, both in schools and colleges, will hereafter exist in the patronage of the Society without cost, and to an extent capable of indefinite increase. What it may become in future years, under larger endowments and a wider extension of the plan, may be judged of from what the Board now confidently calculate upon, as arising immediately out of its present pending arrangements. "Five Seminary Scholarships" attached by the Society to five different colleges, with a right of annual nomination, will give to the Society in exchange—the first year, TEN free College Scholarships; the second year, TWENTY; the third year, THIRTY; and the fourth year, their maximum, FORTY. Should the Society again see fit, as they doubtless will, to attach some or all of these college rights to Classical Schools, transferring to them the right of nomination, such privilege will in like manner purchase for the Society from the schools, a proportional number of free rights in their classes, being successively TWENTY, FORTY, SIXTX, EIGHTY. How far the Society can or will go on to convert such rights of free tuition into "Scholarships," as under the plan, with an annual stipend, must depend of course on the means put into their hands. In the mean time, whether a stipend be annexed or not, it is clear that such patronage of "free tuition" has both its moneyed and moral value, and will have been acquired by the Society and the Church as here shown, without the expenditure of a single dollar.

2. *Its efficiency in Ministerial Education.* Academic Scholarships will secure this at least to the Church, that all who enter its ministry through them will be *of necessity* among the ablest and worthiest of the rising youth of the land. Out of every graduating class of every college thus patronized, will in all probability one or more of the best be taken for the Church, one at least who must be distinguished by honors, and must also carry off the prize from all other claimants. There can therefore be no question of the merit of *such* scholar; the fact of his holding the appointment will be the all-sufficient guarantee to the Church of the merit deserving it. It will be as gold tried in the fire, or to which the touchstone has been applied. No man can thenceforward doubt it. How far confidence in such a plan, that cannot be abused, with results that cannot be mistaken, will operate on the minds of Churchmen to remove past prejudices on this subject—to awaken fresh zeal—to enlarge actual contributions—and to bring in new contributors—churches as well as Churchmen who have hitherto *never* contributed—*this* is the question which the Church at large now asks of its members, through the medium of its canonical agent. If answered negatively, let such denial at any rate no longer be justified as it has heretofore been, by urging a want of confidence in the system. As here shown, the confidence of reasonable men CANNOT be withheld, for it is but confidence in the abiding laws of nature and of God.

3. *Its favorable influences on general education.* This is a wide question, for such influences are both manifold and cumulative—operating beyond the Church upon society at large—results growing with time, and limited but by the number and extent of such sources of influence. What is there, we ask, of GOOD, whether public or private, social or domestic, affecting either Church or State, connected with education, that would not also be advanced, fostered, and secured by Church Scholarships thus engrafted on our schools and colleges? For what is the want now most complained of in them? What the addition most desired alike by parents, teachers, and the public? Is it not Christian teaching and Christian influence? Is it not precisely that teaching and that influence which such Scholarships are calculated to exert over the minds of the young, and that is, to unite religion with learning? Or to put the question in a higher light, how better than by such Scholarships can we approximate to the solution of that fundamental problem which puzzles even the philosophic statesman, *How to Christianize the land through the medium of education, without encroaching on the bounds of individual freedom.* In this way and by this method is the Church at least prepared to do *her* share—to fulfil *her* task—to take up *her* mission in this great and common duty. Let others do theirs.

In concluding these explanatory comments, the Committee cannot but express the hope that they will not be without their abiding influence. The argument has been one, not of temporary expediency, or of present supply. It is one of principle—of enduring policy—of results to be wrought out hereafter. The present is but the critical moment, and therefore the turning point in the Church's educational history. The modern or Beneficiary system has been cast aside, and the old or true Church system is now before the diocese for its decision. What now is needed is *cordial, vigorous, united movement,* to put it at once into efficient action. If this appeal fail, the plan fails; and if this plan fail, Diocesan Education fails, and the Church is thrown back again into a still deeper lethargy on the subject of some adequate provision for ministerial education, to awaken only (perhaps some fifty years hence) when it is too late to profit by the lessons of experience. The choice and the decision is before them.

JOHN M'VICKAR, Superintendent.

Col. Col., 18th April, 1843.

For the Churchman.

TRINITY CHURCH.—BOSTON CRITIC.

Good Mr. Editor,—In your paper of last week, you favored us with the republication of an article from a Boston newspaper in the shape of a letter to Mr. Upjohn, the architect, in relation to his design for the spire of Trinity Church. The opinions of the Boston Critic, are most unequivocally endorsed, in the same paper, by a correspondent under the signature of "J. M. W." Now although I may not be so fortunate, as to be "a well-informed scholar in the architecture of the middle ages," yet I am by no means prepared to admit, that the question of *decorated spires*, has been so decidedly adjudicated and settled in the Courts of Taste, as those learned gentlemen would seem to suppose.

It will perhaps be enough at this time—if I quote a passage from a writer as likely to be well-informed on such subjects as any of the amateurs in our own new country, and who is repeatedly referred to, in Winkle's British Cathedrals, as "*an eminent critic in matters of taste.*" Speaking of spires, Mr. Dalloway remarks—"*the more beautiful specimens of a species of architecture, exclusively English, are extremely simple, and owe their effect to their fine proportions unbroken by ornamental particles. Even that of Salisbury gains nothing by the sculptured fillets that surround it, and those of the western front of Lichfield Cathedral are frosted over with petty decoration.*"

The eye which can "receive no pleasure" from a spire of simple workmanship, however admirable its proportions, only because it rests upon a decorated base below, must—I would humbly say—have been trained in a false and narrow school of taste. The spires of Gothic churches may or may not be decorated,—but in comparison with the great question of *proportion* in the gratification to be afforded to the beholder, *decoration* is as nothing! That sort of ornament which might be exceedingly appropriate to a spire 400 feet high, would be entirely out of place on a spire of 200 feet. Sculptured bands encircling the spire of a cathedral may be in the very best possible taste, because they give resting places and relief to the eye as it climbs the dizzy height. But the same bands upon the steeple of a smaller church, would evince a deplorable lack of judgment, because the inevitable effect would be to *shorten* in appearance, that to which it should be the object of the architect to give all the height, of which a sacred regard for proportion will admit.

I am sorry to be obliged to add, that in the letter of the Boston writer there is a sad jumbling together of dates and things, which is calculated to mislead, and should therefore be pointed out. From the first page of the letter I take the following paragraph:

"The edifices of the *fourteenth century*, undisfigured as they are by the heaviness of the earlier periods, or the fantastic and elaborate minuteness of the latter, are allowed by the learned critics to be the most beautiful of all—and Salisbury Cathedral has, not without reason, been called the ***Parthenon*** of English Architecture. It was at that time that Wykeham and Waynflete embodied their glorious creations in the enduring freestone, and the splendors of Oxford and Winchester remain to us as the undecaying monuments of their genius. It was then that the choir of York Minster, the sublimest portion of that gorgeous pile, was given by the liberality of its priestly designer, to be the pride and the wonder of future ages—nor had the purity of the style declined, when the visions of the accomplished Wolsey found their fulfilment in the stately glories of Magdalen College. The Augustan age began and ceased with them," &c.

Now Salisbury Cathedral was a work of the thirteenth century, not of the fourteenth; and William Patten, of Waynflete, lived and died in the fifteenth century. And as to Bishop Wykeham, whatever may have been his merits in some respects, it seems to be conceded that the deterioration in beauty, observable in the works of later times, may be traced directly to a mode which originated with him in the nave of the Winchester Cathedral. (*Vide Pugin.*)

As to "the glories of Oxford," the worthy writer leaves us in doubt whether he means the *Colleges* or the *Cathedral* of that city. If the former, it is difficult to perceive what connection they can have with the subject he is discussing; if it be the latter, then I have only to say that it was not a work of the fourteenth century, and "the Cathedral is by far the smallest and meanest of any in England!" But again: the exterior ornaments of the "choir" of *York Minster* to which it in a great measure owes the effects it produces, are of a date as late as the reign of Henry VII., as is also the western front of that "unparalleled architectural design." How wrong is it then to speak of the fourteenth century as being the time of Waynflete, as well as Wykeham, and to say that the Augustan age of English architecture began and ended with them—a dictum which would forever cut off Salisbury, the very "Parthenon" itself, and York in the fullness of its overpowering grandeur, from being regarded as models of glorious beauty.

NEW YORK.

For the Churchman.

DIED, on the morning of the 20th of March, at his residence in Schenectady, Benjamin M. Mumford, aged 70 years.

Few pass away, from the busy stage of existence, whose loss will be more deeply felt, than the individual whose death we have just recorded. His lot was cast in retirement, but the virtues of a long life, spent in contributing to the happiness of his fellow creatures, caused him to be widely known, and as universally beloved.

Mr. Mumford was a descendant of the pilgrims, and of some of the oldest and proudest families of New England. His family settled at first in Rhode Island, removing afterwards to Connecticut. His ancestors were remarkable for their great personal strength, indomitable resolution, and undaunted courage. His great grandfather was one of six brothers, who together measured thirty-six feet, and were known by the name of, "the thirty-six feet Mumfords."

Thomas Mumford, of Groton, the father of Benjamin M. Mumford, was a very high-spirited man, a warm advocate of his country's rights, and one of the stanchest and most thorough whigs of New England. After the battles of Lexington and Concord, the whig fever was at its highest pitch in our country. Thomas Mumford and his brother David Mumford were at that time both vestrymen in the Episcopal Church in New London. The rector, Mr. Graves, was a good man,[*] but by no means equal to the impending crisis. The English Book of Common Prayer was the only one then in use, and but little adapted to the state of feeling at that period. Mr. Graves, however, continued to read from it as usual, calling down blessings on their majesties, and praying for success to the royal arms. This was too much for the two brothers, who were both present. They mounted the pulpit, gently but firmly took the minister down from the desk, removed him from the church, and locked it up; and it was never again opened for public service—for when Arnold burnt New London, this church was also destroyed by the flames. In this conflagration, Mr Thomas Mumford's house, on Groton bank, was first destroyed; having been pointed out to Arnold, as the dwelling of the greatest rebel in the land.

Benjamin Maverick Mumford, the subject of this brief notice, was born in Groton, Connecticut, in 1772. He inherited the lofty spirit and undaunted bravery of his ancestors, and was one of the strongest men of his time. He remembered well many of the bloody scenes of his childhood, particularly the massacre of Fort Griswold, in which several of his near relations perished. Perhaps these thrilling remembrances of his early boyhood may have had some effect upon the after character of the man, for he seemed imbued with the very spirit of chivalry; combining much that was heroic and impetuous, with all that was tender and gentle.

Mr. Mumford had an excellent education, was a graduate of old Yale, and one of the best scholars in his class—dividing, when he graduated, one honor with his early friend, and the one to whom he remained to the last the most fondly attached, the present Chief Justice, Samuel Jones. Several of his classmates and early associates became, in after life, distinguished men. Among these, were the Rev. Dr. Backus, President of Hamilton College, Rev. E. D. Griffin, and, not the least worthy of notice, the Rev. Mr. Worster, who in the last war marched to battle at the head of his own congregation, and was afterwards presented by the president with a splendid Bible, in remembrance of that event. Of these his early associates, and many of them his dearly beloved friends, only Chief Justice Jones, Rev. Dr. A. S. Norton, and Gen. Peter B. Porter, now survive.

Mr. Mumford had a mind of great vigor, a lively imagination, and a sound judgment. Extensive reading and study had made him familiar with both the ancient and modern classics, with history, poetry, and philosophy. From this vast field, his finely cultivated taste appreciated at once that which was beautiful and valuable, and his uncommon memory enabled him to retain it his own. He had lived in the times most interesting and important to his country, and was intimately acquainted with even the minutest details of its history. But it was of poetry that he was particularly fond, and, even to the very last hours of his life, he took a pleasure in repeating from his favorite authors. In his declining years he was enabled to draw largely from the treasures thus gathered from the past and the present; and nothing could be more delightful and instructive than his society.

But far above all the attractions of his accomplished mind, shone forth the nobler qualities of the soul. Although he had reached the allotted age of man, he still retained the enthusiasm and the sensibility of his earlier years. Time had not chilled the warm affections of his nature, or extinguished one generous impulse. None could have filled more beautifully, more tenderly, the different relations of life. No parent could be more fond, no friend more true. Self seemed with him to be forgotten, for he was ever sacrificing his own comfort to the comfort of others. He loved to see all around him happy, and it was his very delight to give.

He was indeed a noble specimen of the old-fashioned gentleman—independent, yet liberal—firm, yet gentle—candid, but yet courteous—polished, but yet sincere. Idolized by his family, beloved by his friends, and dear to all the country round, his abode was the seat of hospitality and cheerfulness, and the frequent resort of a wide circle of acquaintances, of which he was the centre and the charm. He looked upon the world he was about to leave, with affectionate interest; yet he knew that he must soon depart, and he was ready and willing to go. Death seemed to have for him no terrors, and, when it came at last, no suffering.

It is the privilege of the warrior and the statesman, to be celebrated by the pen of the poet and the historian, while the virtues of private life pass away and are forgotten. But the reward of the good man is far beyond any earthly crown. His memory is in our hearts. His record is on high. He goes "to share the rest that waits a life well spent." A wreath of fadeless beauty waits him there.

"So live, that when thy summons comes to join
Th' innumerable caravan, that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon; but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

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[*] There were two brothers of this name, Irishmen by birth, and clergymen of the Church, in this country before the revolutionary war. The one resided at Providence, Rhode Island, and is reported to have been a zealous man, though somewhat irregular and Methodistical: the other, Matthew, who resided at New London, Conn., is the one referred to in the above memoir.

The Rev. Matthew Graves enjoyed the love and respect of his parishioners, and left a good reputation for piety, fidelity, and ability in discharging the duties of his sacred office. The writer of this note, whose lot it was to be born in the rectory which Mr. Graves once occupied, has often amused himself in his boyhood in reading the texts of Scripture, which Mr. Graves had cut with a diamond on the panes of glass in the study of the rectory, and which may still be seen unless, like other monuments on the same premises, they have been removed by that passion for "improvement," which in our country robs the *ævi longinqua vetustas* of its natural spoils. The devotional character of these scriptural texts, and the beauty of the chirography, left on the young mind an indelible impression of the piety and skill of Mr. Graves.

It was also the privilege of the writer of this note to be acquainted with several old persons who had been members of Mr. Graves's flock; and if traditionary anecdotes are proofs of original force of character, he is able to add that Mr. Graves may lay some claim to such honor. Many, and some of a most amusing kind, are still remembered; one of which, as bearing on the character of the Church, may be pertinently mentioned.

In the vicinity of New London, in a place still known as "Quaker Hill," was a small settlement of Quakers, who, during Mr. Graves's ministry, were visited by one of those outbreaks of fanaticism so frequent in the early history of this people. They abandoned all regular occupations, and wandered about to bear their testimony without regard to time, place, or person. They walked without ceremony into private dwellings, and had proved especially troublesome to Mr. Biles, the then Congregationalist minister of the place, (an uncle of the celebrated punster, Matthew Biles,) who had caused some of them to be arrested, and subjected to civil prosecution. One Sunday, while Mr. Graves was in the midst of his sermon, one of these fanatics stalked into the church, and walking about half way up the aisle, stopped, and cried out in a vehement way, "Matthew! thou art a hypocrite! Matthew, Matthew, thou art deceiving the people with lies!" There was of course a simultaneous movement on the part of the congregation, and the wardens and others rose apparently with the view to thrust out the intruder. "Be seated, my brethren," said Mr. Graves, "be seated, and leave the matter to me." And then turning to the Quaker, "My good friend," said he, "we are now engaged in the worship of God; we are nearly through, and if you will wait till we have done, it shall then be your turn. Be patient for a few moments, and we will hear all that you have to say; and I promise you that no person present shall disturb you." Thus addressed, the Quaker stepped into a vacant pew and seated himself; and Mr. Graves resumed his discourse. At the end of the sermon, Mr. Graves said to the congregation; "My brethren, this good man thinks that we are in error, and he has come hither, with the best intention, to point out what he deems amiss in us, and to show us, as he sincerely thinks, a better way. I pray you treat him kindly, and listen patiently to all that he has to say. And now, my friend," turning to the Quaker, "speak out; don't be afraid; nobody will interrupt you, and we will all try to profit by your counsel." The simple and well-meaning creature, whom opposition would probably have provoked to violence, was subdued by this unexpected turn of kindness; and after an awkward expression of regret for having disturbed the worshippers, departed, reserving his testimony to another season. The difficulties with the Quakers continued for some time after; but neither Mr. Graves nor his congregation was ever again subjected to the like interruption.

But with all his mildness, Mr. Graves, as the above obituary shows, was not wanting in firmness. The writer of this note makes no allusion to the revolutionary war and its advocates or opponents considered in a political aspect; but confining his remarks to "the kingdom which is not of this world," he begs to be allowed to render his humble tribute of praise to Mr. Graves for his heroic conduct in the matter above mentioned. What had Mr. Graves to do with questions touching the prerogative of the Crown and the limits of constitutional liberty? What to him were the dictates of popular feeling? His duty was to look to his Bible, his Church, and his ordination vows; and these plainly required him to pray for the civil rulers in the words of the Prayer-book. Suppose the king had commanded the clergy to omit those clauses in the Prayer-book which referred to the subordinate branches of the government? Would any but a truckling coward have obeyed him? Mr. Graves had plainly no heart for the heroism which could defy the "vultus instantis tyranni," and yet quail before the "civium ardor prava jubentium." His conduct proves that both as a man and a Christian he was equal to the emergency; upright and of resolute purpose, and regardless of popular intimidations, he moved forward to the discharge of his duty; and when this was no longer possible, he meekly resigned himself to superior physical force, and suffered himself, "like a lamb," without resistance, to be "led" out of the Church.

Having thus paid—with no expectation of an approving response from his readers—what he conceives to be a merited tribute to the memory of a man whom he has always been taught to respect, the writer of this note feels more free to unite his feeble testimony with that of many others to the sterling excellencies of the subject of the above memoir. Mr. Mumford was not only a most estimable man in all the relations of life, but distinguished by that native vigor of mind, and that frank, generous and resolute temper, for which his ancestors were remarkable, and a portion of which was perhaps derived, by natural birth, to the first American bishop, who was, by his mother's side, a grandson of one of "the Thirty-six feet Mumfords." The nearly simultaneous loss of two such venerable worthies as Mr. Mumford and Mr. Duane, who have been for many years associated in counsel and effort, will be severely felt by the inhabitants of Schenectady, and by the Church in that place.—*Editor of the Churchman.*

For the Churchman.

ILLUSTRATED PRAYER-BOOK.

Dear Mr. Editor,—Your correspondent 'G.' in the last Churchman, asks your views in relation to the expediency of encouraging the publication of Bibles and books of devotion containing pictures of sacred subjects, his intention of subscribing to the Illustrated Edition of the Book of Common Prayer having been arrested, and his opinion of its value shaken, by some observations which fell from "an old and valued friend, and an intimate acquaintance of our *late* dearly cherished diocesan." Now I am far from presuming to thrust myself into your place for the purpose of responding to this application, as I by no means imagine myself to be as competent to such a task as yourself; and moreover, what I might say would not, for other reasons, have the same weight with your correspondent as your own deliberately expressed opinion. But as the question thus raised is an interesting one, and involves important principles, I venture to ask for space to offer a few observations;—but only a few—as I trust we shall be favored by yourself with an examination of the subject in the same spirit of learned and discriminating criticism which you always bring to bear upon points connected with philosophy, morals, or religion.

I hope your correspondent, by underscoring "*late* dearly cherished diocesan," did not design to intimate a censure upon our *present* respected and beloved one, for the decided approbation he has given to the Illustrated Edition of the Book of Common Prayer, and it would be uncharitable, perhaps, to suppose that he did. But another inference may be drawn by some hasty reader, in my judgment not less unfounded, that Bishop Hobart would have been opposed to works of this nature. I feel justified in saying, therefore, that I also enjoyed the privilege of many years of frequent and intimate social intercourse with this great and good man, and I think I knew something of the character of his mind, and the tendency of his opinions and principles. While possessing strong powers of intellect and warm affections, he was also endued with a vivid but chaste imagination. No one who has heard him converse upon the beauties of natural scenery, a topic upon which he was ever ready to dilate, or, after his return from Europe, upon the sublime effect produced by the venerable piles of medieval architecture, or by the embodying of Scripture events and sentiments in the works of the great masters of the graphic art, can doubt that in him the imaginative faculty held a just relation to the other spiritual powers. He well knew that if the intellect and the heart are first and foremost to be brought into the service of God, another constituent part of man's inward nature must not be lost sight of, but should also be sanctified, and directed to the same holy end. It is my firm conviction then, that had this lamented prelate been yet with us, there is no one who would have taken a livelier interest in the Illustrated Prayer Book, or more warmly have recommended it to the patronage of the Church. Be this, however, as it may—if the authority of names is to be brought into this question, this work can show in its favor, in addition to the warm recommendation of our own diocesan, those of our late venerable presiding bishop, Bishop Griswold, and of Bishops Brownell, H. U. Onderdonk, Doane, DeLancey, Whittingham, Eastburn, and of a large number of the most distinguished presbyters of the Church. And doubtless many more could have been procured if Mr. Hewet, the publisher, could have had the time and the opportunity to make applications. But put authority out of view, and let the question be examined upon its own proper merits. It is simply this, whether or not it is expedient to call in the aid of that art which addresses itself to the imagination through the eye to illustrate the Bible and books of devotion. The question of expediency turns upon this consideration, whether or not such expedients have a tendency to excite a spirit of ardent and enlightened devotion. Now that there is a great preponderance of authority on the side of the affirmative, no one acquainted with the history of the Christian Church can doubt. The only sect of Christians which professedly and on principle rejects such aids, is that of the "Friends." And they are consistent in their views, for while banishing all ornament of every description from their meeting-houses, and all form from their mode of worship, they reject also the use of those sacraments which were unquestionably designed to influence the understanding and the heart through the imagination acted upon by the senses, as being "outward and visible signs of an inward and spiritual grace." Had man been destitute of imagination, sacraments would not have been needed. Their very use recognizes the existence of this faculty, and, as we think, authorizes us to give it a religious direction, by giving it a religious discipline adapted to its peculiar nature. Other denominations, such as Presbyterians, Congregationalists, &c., may not think it needful to give that attention to this constituent part of man's spiritual organization which we think important, and although on this account they have sometimes been accused of "starving the imagination," yet they have never, so far as I know, absolutely prohibited its recognition in religious observances. Nay, on the other hand, one of the most learned, and amiable, and pious men to be found in their ranks, and one whose opinion would have as great influence probably as that of any other, Dr. Philip Doddridge, expressly approves the use of pictorial illustrations of Scripture, and in one of his letters recurs with great satisfaction to the happy influence which they had upon his youthful mind, when his mother taught him the history of the Old and New Testaments, by the assistance of some blue Dutch tiles in the ancient chimney corner of his father's house having upon them paintings of Scripture subjects; and "the wise and pious reflections," says he, "which she made upon these stories, were the means of enforcing such good impressions on my heart as never afterwards wore out." That any one brought up in our Church should object to such a method of enforcing pious sentiments, I confess, astonishes me greatly,—our Church, which retains and reverences solemn rites, and holy sacraments, and consecrated temples, and chancels separated from all ordinary and common use, and appropriate habits for those who minister in sacred things. All these observances are sustained upon the same great principle of seizing hold upon the imagination and sanctifying it to the service of God. But in the communication of your correspondent 'G.' his friend is represented as asking him—

"Do you think it will aid in your devotion, or enable you to fix your attention more seriously upon heavenly things, to have a splendid engraving before your eyes?"

"I disapprove of the introduction of subjects of this nature into our Bibles and Prayer-books, from the injurious tendency they are calculated to have upon the youthful members of our Church. Let our pews be once filled with Prayer-books adorned and illustrated as it is said this will be, and an edition of the Bible will be sure to follow; and I then ask you, as a *practical* man, what think you will be the effect?"

To these questions I answer, that the Illustrated Book of Common Prayer now publishing, was never designed for ordinary Church use. It is a book for the closet, and well adapted to employ those moments when the mind seeks relaxation from severer pursuits, and when the exercise of the imagination gives to the intellectual faculties at the same time, grateful repose, and a healthful and refreshing stimulus. At these seasons, shall delineations of worldly and other corrupting scenes in human life, or the representations of romantic legends and heathen fables, or at best of events in profane history, be our only resource? Or shall we rather seek to be transported to

"those holy fields
Over whose acres walk'd those blessed feet
Which eighteen hundred years ago were nail'd
For our advantage on the bitter cross?"

and to those scenes of varied, and deep, and enduring interest,—enduring, because associated with the inspired teaching addressed to our immortal nature, which abound in the records of revealed truth, and which have made this the chief and inexhaustible source from which the sublimest productions of the great masters of the noble art of historic painting have been drawn? The Illustrated Prayer Book is also designed to be a suitable ornament for the parlor table; and will any pious and enlightened man indulge an apprehension, that thus submitted to the frequent inspection of the youthful eye, any influence detrimental to pure devotion can be produced by "the silent teachings of its pictures," to use the happy expression of the Rev. Dr. Stone, in his recommendation of the work? I think not.

I hope, therefore, Mr. Editor, that your correspondent 'G.' upon more mature consideration will return to his first intention, and will give to Mr. Hewet's laudable enterprise, in publishing the Illustrated Book of Common Prayer, the sanction of his name and the benefit of his patronage. As to his friend, I cannot hope for a similar result. From the tone of his observations as reported, I apprehend that his prejudices are too firmly rooted; and while I doubt not that his intellect has been well trained by sacred lore, and his affections are warmed by holy sentiments, I fear that his imagination has been deprived of its appropriate nutriment, and is "starved."

J. M. W.

For the Churchman.

Mr. Editor,—It fell out, on the late blessed Festival of Easter-Day, that I was from home, and kept the feast, in the Church's appointed way, with a country congregation, in which there were something short of fifty communicants. The offerings were not taken until the communicants were alone. Knowing that there were, in their little number, none that could be called wealthy, several that might well be called poor, and the great majority those who live with ordinary comfort on means very nicely proportioned to their necessary expenses, I was surprised at the indication of the amount of offerings presented by the appearance of the plate when it reached me. I took the liberty afterwards of adverting to this circumstance, when in conversation with my excellent friend, the very faithful and excellent pastor of that little flock. Great was my joy when I found, that in the aggregate amount of the collection, in which there was a general liberality of individual contribution, there was one parcel of *fourteen* dollars, another of *ten*, and another of *six*. It was an ordinary communion collection, placed, of course, at the pastor's disposal for religious and charitable purposes. No particular object was proposed. No special appeal was made. Not a word was said about the duty of giving, except what the Church so well says in the very apppropriate "sentences" of the "offertory." No one knew to what particular purpose his money was to be given. None of the donors were to be gazetted for giving to this or that charity. It was the children of the Church gladly ministering to HER OFFERING TO HER LORD. They would not come before *Him* empty. They felt that their greatest privilege was to merge all personal regards in drawing down upon *her* her Lord's blessing, for fidelity as His hand-maid in His gracious manifestations of good-will to men. They had true Christian confidence in their pastor, as the best judge of the course which their contributions ought to take.

I feel, Mr. Editor, as if I could trouble you with a homily of reflections on such facts; but perhaps it were better to leave them to the undisturbed occupancy of such hearts as God *may* be pleased to stir up to *right thinking* on the momentous subject of Christian duty and responsibility.

E. T. N.

THE CHURCHMAN.

SATURDAY, APRIL 22, 1843.

REMOVAL.—On the first of May the Office of THE CHURCHMAN will be removed to No. 109 Nassau-street, up stairs, one door below its present location.

A BIOGRAPHICAL SKETCH OF THE REV. SAMUEL FULLER, *the first minister of the Gospel in Rensselaerville, New York.*

This pamphlet, consisting of two sermons preached by the Rev. Samuel Fuller, rector of Christ Church, Andover, Massachusetts, is not only interesting as the tribute of a son to the memory of one of the best of fathers, but valuable also as throwing light on the operations of a pious, honest, and vigorous mind, working its way, with the aid of no other book than the Bible, from a state of utter ignorance respecting the apostolic Church to a full and intelligent reception of all its principles. The outlines of the case were given to our readers shortly after Mr. Fuller's decease; and it is with much pleasure that we accept the aid of his son's biographical sketch to lay them before our readers in a more detailed form.

Mr. Fuller's parents were of the Congregational persuasion, and he himself was not educated in the same, but officiated as a preacher among the Congregationalists or Presbyterians from the 26th to the 44th year of his age.

"In the fall of 1788, he entered Sophomore at Dartmouth College, N. H. While connected with this institution, he lost one whole year in consequence of having the small pox, the marks of which frightful disease he carried on his face to the grave. It was while in college that he heard for the first time in his life the service of the Protestant Episcopal Church, it being performed one evening, by a travelling minister, in a schoolhouse in the village of Hanover. The favorable impression made on his mind was never effaced, and awakened in him a spirit of inquiry which was not satisfied till twenty years after, when he himself received Episcopal ordination. The fact is worthy of record, as affording encouragement to the ministers of the Church 'to sow beside all waters,' whether sweet or bitter, and to improve every opportunity given them to let its divine light shine.

"He graduated Bachelor of Arts in 1791, and for a while after turned his attention to the study of medicine; but changing his mind, he in the autumn of that year commenced the study of theology with the Rev. Ephraim Judson of Sheffield, Massachusetts, an uncle of the Rev. Adoniram Judson, D. D., the well-known Baptist missionary in Burmah. While in Sheffield he called on the Rev. Mr. Bostwick, the Episcopal clergyman in Great Barrington, for the purpose of gaining information respecting the Church to which his attention had been directed by the evening service at Dartmouth. His interview with Mr. Bostwick and the answers he received to his inquiries were, for reasons now unknown, unsatisfactory. Even at this time, he thought he perceived when reading the New Testament that the power of ordination was committed exclusively to a single order of ministers, and that the deacons described by St. Luke and St. Paul were authorized to preach; and he often asked his theological instructor to reconcile the Congregational system with the scriptural model, but received in reply only general and evasive explanations. He was told that the subject which perplexed his mind was one of secondary importance, and that when he was older and better informed, the difficulties would vanish—a remark which, as events afterwards showed, was almost prophetic. Could he have now found an Episcopalian able to understand and appreciate his doubts and inquiries, his name might have been sooner associated with the names of Nash, Phelps, Chase and others, who so extensively planted our institutions in this great and influential State. But it was just after the war of the Revolution, a struggle which the Church scarcely survived; in all western Massachusetts there was probably but a single Episcopal clergyman, and in all New England and in New York not more than thirty."

We pass over many graphic passages in the sermons, and many gratifying records of Mr. Fuller's devoted labors and missionary zeal, in order to give his own statement of the grounds on which he was led to leave the society in which he was educated, and apply for ordination in the Church.

"After considerable reading both of the holy Scriptures and other books, I became convinced that the ordination which I had received was not scriptural, and consequently was not valid. Under this conviction, I could no longer, consistently with a good conscience, presume to officiate in holy things. There was no other alternative, but either to desist wholly from the ministry, or to obtain that ordination which I viewed to be scriptural and valid. The first and principal object I had in view in receiving Episcopal ordination was to obtain authority to officiate in holy things. The next object was to be connected with that Church whose government I view to be of divine institution. I believe that Christ has appointed officers in his Church, and pointed out the mode by which these officers are to be inducted into office, and the mode in which his Church is to be governed, and that no man nor body of men have a right to alter those regulations which Christ has appointed. If then I was satisfied that the mode in which I was introduced into the ministry was unauthorized, and the church government which I was building up was not the government which Christ had appointed; so long as I continued in this practice, I was using my influence to promote schism, and to rend the Church which is the body of Christ.

"These things were agitated in my mind a number of years, but I never gave the subject a thorough investigation, till within about a year past. Whenever I took up the subject, the more I examined the more I was convinced that Presbyterian ordination was built on a sandy foundation. I doubted, but still was not sure. Other occurrences intervening would crowd off my mind from this. I went on in the old way. The less I attended to it, the more it would wear out of mind. It was a great thing to change. I was not certain. Other ministers whose ordination was no better than mine, appeared to have no difficulty. Then some circumstance, perhaps, would call up the subject again. I would examine—and on every new examination I uniformly found that the validity of Presbyterian ordination appeared more doubtful. Any cause which would not bear the light, has always looked to me like a bad one —I found that there was no way to get along comfortably with Presbyterian ordination but to put it into the dark and not look at it.

"My trials the year past have been very great. The special attention to religion increased my ministerial labors, and multiplied occasions of officiating in the administration of baptisms, and the admission of persons into covenant with the Church. In the performance of these ministerial acts I often doubted of my authority, and the propriety of those things which, as a professed minister of Christ, I was performing. On every examination of the subject my doubts increased. I stated my difficulties to individual ministers with whom I was the most intimate. The result of every conversation with them was to strengthen me in the opinion that the Episcopal Church alone retained that ordination and government which are primitive and apostolical.

"The cause of Christ above all other considerations is precious, and ought to outweigh every objection against promoting it. To live and die disconnected from the apostolic Church was not consistent with a good conscience. Whatever it may be to others, to me it would have been a sin. I judge no man, but commit all judgment to Him who judgeth righteously. If others cannot see with me, they must stand or fall for themselves. But it is not candid to judge a cause without a hearing. Many people who undertake to judge in these matters are almost totally ignorant of the principles of Episcopacy. If any have said hard things against it, my prayer to a merciful God is, that they may be forgiven. The prejudice of education is very strong. Few people think for themselves. Human nature is the same in all classes of men. Mankind, as they love those who love them, censure those who differ from them in sentiment. But all sentiments and practices are not equally good. There is a right and a wrong in religion as well as in other things. But it is wrong to condemn any religious sentiment or practice without knowing what it is. Although the step which I have taken is followed with some disagreeable consequences, the great object is obtained. I am now relieved from distressing doubts about the validity of my orders. I now enjoy the pleasing satisfaction of belonging to that visible Church whose ministry and sacraments, whose doctrine and worship, are according to the institution of Christ. The few remaining days of my life, I hope, divine grace assisting, to be instrumental in doing something to build up that Church which he earnestly prayed might be one, and in which the apostle exhorted that there might be no divisions nor offences."[*]

The annexed extract also, though long, will amply repay an attentive perusal.[†] Another passage in the Appendix of greater length and scarcely less value, we should be glad to transfer if we had room. Most cordially would we second the motion which we understand has already been made by a distinguished servant of the Church to collect these extracts from Mr. Fuller's writings and print them in the form of a tract, with the title, "An Address to Congregationalists and Presbyterians, by one of themselves."

Episcopal Visitation.—The Bishop's appointments for Visitation have been changed by an alteration of the time for St. Ann's Hall.

South Carolina.—We have received the Journal of the last Diocesan Convention of South Carolina, and bespeak attention for those parts of it which will appear in our next. We have seldom read an Episcopal Address with which we have been more pleased than this last of Bishop Gadsden's; it is all to the point, devoid of affectation and parade, conceived on the soundest principles, and replete with practical wisdom. The remarks on the conduct of public worship among the colored population, on the Daily Service, and on the Institutions of the Church; and the recommendations in regard to books of instruction, the mode of catechising, and the importance of addressing the eye as well as the ear, tell well for the diocese of South Carolina. One thing, however, in the Journal, we have read with pain, and that is, the action and reports on the question whether the bishop should give his vote *first* (as has been hitherto the custom) or *last* in Convention! We wish the bishop had himself settled the question for Convention, by refusing to vote at all. On what principle of right or reason is it—to say nothing of antiquity and Catholic usage —that the Episcopal order—the distinctive mark and honor of our Church—is never recognized in obtaining the sense of the Convention? The clergy and laity may vote by orders, which gives the former a negative on the latter; but the bishop's vote under no circumstances can tell for more than that of one member of an inferior order. This is wrong. It is a grave question, and well worthy of serious discussion, whether the right of negative inherent in the Episcopal order should be recognized by our ecclesiastical laws; but whether a bishop whose equal vote is a matter of concession shall be *allowed* by Convention to vote *first* or *last*, seems to us to be a question preposterous to reason, and discreditable to the Church; and we cannot help thinking, that the bishop had better consulted the dignity of his order by refusing to vote at all.

For the Churchman.

Boston, Monday before Easter.

I was present, on Friday last, at the chapel of the School for Moral Dicipline, to witness the first confirmation by our new bishop. The services were, as usual, highly interesting, and deeply affecting. Prayers were read by the rector, as also the preface to the Confirmation service. There were five confirmed, and I thought it remarkable that the parents of one were of our Church—those of another were Roman Catholics—of another Calvinist Baptists—of another Unitarians—those of the fifth not known. After the bishop had "blessed them," they remained standing in front of his chair, from which he addressed them for twenty or thirty minutes with great propriety. I know not when I have heard a more manly, sensible, and faithful digest of the duties of "Christ's faithful soldiers and servants," on assuming their vows of fidelity. There was nothing of concealment of, nor apologizing for the stern duties of the Christian, nor a sad and gloomy view of their performance, nor an unreal and fanatical view of their nature. They might live in the world cheerfully, happily, but they must live above it, meekly, sternly. I think the most striking characteristic of his style, is the natural, apt, and effective manner of introducing Scripture through the whole. L.

At a Special Meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, held on Monday in Easter Week, April 17th, 1843, the following preamble and resolutions were adopted:—

The President having communicated to this Corporation intelligence of the death, since its last meeting, of the Treasurer, Peter A. Jay, Esq.,

Resolved, unanimously,

1. That this Corporation place on its minutes a record of the sincere regret with which the above mentioned intelligence is received;

2. That the very faithful services of Mr. Jay as Treasurer, for nearly forty years, deserve the grateful and respectful remembrance of this Corporation, of the Clergy who are securing for their families the relief which it was established to afford, and of the families of deceased clergymen, who have derived, or who are deriving from it, the comfort and benefit of such relief.

3. That this Corporation, besides its own great loss in the death of Mr. Jay, would also record its deep sense of the loss sustained by the same melancholy event, in every department in which his piety as a Christian, his active and benevolent services as a Churchman, his great worth as a member of society and the civil community, the enlarged charity of his heart and hand, and his rare excellence in the friendly and domestic circle, so much contributed to the benefit, the happiness, and the welfare of those around him.

4. That an attested copy of these resolutions be sent by the President, with an assurance of the respectful Christian condolence of the members of this Corporation, to the family of our late Treasurer.

A Committee was appointed to consider and report if any, and if any, what, alterations are proper to be made in the Laws of the Corporation; and the meeting was adjourned to receive the report of the Committee, until Monday, 24th inst., at 5 o'clock, P. M., in the Sunday School Building in the rear of St. John's Chapel.

At the above meeting, it was with difficulty that a quorum could be procured. The great importance of the objects will, it is hoped, secure a fuller attendance of the members on Monday next.

The Leicester (English) Journal states that the Church of Rome is about to receive a signal blow in the defection of the Rev. Mr. Oxley, who officiated as priest for twenty years, in Leeds, Leicester, Hinckley, &c. He had been long in making up his mind to the step, but his resolve is said to be now firmly and unalterably made.

☞ A. Z. wishes to have a copy of the *first* edition of the Thirty-nine Articles of the American Church, and will, if desired, give a reasonable compensation for it. It may be sent to No. 106 Franklin street.

The edition was published in the year 1801, or perhaps, 1802.

SUNDAY SCHOOL ANNIVERSARY.

The twenty-seventh Anniversary of the Sunday Schools of the Church in this city, on Thursday, April 27th, will be celebrated in *Three Churches*, viz: *Church of the Ascension*, at 10 o'clock, A. M.; *St. Bartholomew's Church*, at 2 o'clock, P. M.; and *Christ Church*, at half past 4 o'clock, P. M. The several Schools are assigned as follows:

To the Church of the Ascension.

1. St. Mark's Church. 2. St. Luke's Church. 3. Church of the Ascension. 4. St. Clement's Church. 5. St. Peter's Church, including Thirty-sixth-street School. 6. Calvary Church. 7. St. Matthew's Church. 8. Church of the Redemption.

The above are requested to be at the Church of the Ascension at or before half past 9 o'clock, when the Schools will be conducted to their respective seats.

To St. Bartholomew's Church.

1. Christ Church. 2. St. Stephen's Church. 3. St. Michael's Church. 4. St. James' Church. 5. St. Mary's Church. 6. St. Thomas's Church. 7. St. Andrew's Church. 8. Church of the Epiphany. 9. Church of the Nativity. 10. St. Bartholomew's Church. 11. Church of the Annunciation.

The above are requested to be at St. Bartholomew's Church at or before half past 1 o'clock, when the Schools will be conducted to their respective seats.

To Christ Church.

1. Trinity Church. 2. St. Paul's Chapel. 3. St. John's Chapel. 4. Church Du St. Esprit. 5. Grace Church. 6. St. George's Church. 7. Zion Church. 8. St. Philip's Church. 9. All Saints' Church. 10. Church of the Holy Evangelists.

The above are requested to be at Christ Church at or before 4 o'clock, when the Schools will be conducted to their respective seats.

The Scholars will sing the 19th Hymn—*Tune, Swanwick*—others present joining in the *Gloria Patri*.

The Superintendent of each School is requested to see that the Committee of Arrangements at the Church which his School is to attend, be informed, some time before the School arrives, what number of Teachers and Scholars is in attendance.

Seats will be provided in the chancels of the several churches for the Clergy, who are invited to attend, as may be convenient to them, in their official robes.

By order of the Bishop.

P. S. If the weather should prove unfavorable, the celebration will be postponed to the *first fair week day*.

TO CORRESPONDENTS.

We will try to answer "A Subscriber" soon.

"A. W. B." is received.

"Origen" is declined; the writer may obtain the manuscript on application at the office.

Some of our correspondents have favored us with accounts of several Congregationalists or Presbyterians, (among them two clergymen,) who have lately been received into the Church. Our motives in declining the publication of the names and particulars will, we trust, be duly appreciated.

INTELLIGENCE.

Bishop De Lancey's Visitation.—The Bishop preached in the school houses in East and West Vienna, on Sunday, the 26th of January, on which occasions prayers were read by the Rev. Mr. Spalding. Efforts are making to erect a church edifice at East Vienna, with flattering prospects of success.

Ordination.—The Bishop held an ordination in St. James' Church, Skaneateles, on Thursday the 30th of March, on which occasion Mr. Edward De Zeng was admitted to the holy order of deacons. Morning prayers were read by the Rev. Mr. Croswell, of Auburn, assisted by the Rev. Mr. Gregory, of Syracuse, who read the lessons. The sermon was preached by the Rev. Mr. Williams, of Schenectady, diocese of New York, who also presented the candidate. The Bishop administered the holy communion, assisted in the distribution of the elements by Rev. Mr. Gregory. Besides the Rev. Mr. Clark, the rector of the church, and the clergy above named, there were present on this interesting occasion, the Rev. Mr. Ruger, of Marcellus, the Rev Mr. Acly, of Seneca Falls, and the Rev. Mr. Swart of Jordan. The sermon was an impressive and instructive discourse; and listened to with deep and solemn attention, and we trust with no little benefit, by a crowded and interested congregation. The whole services could hardly fail to make a serious and holy impression on the minds of all who partook in or witnessed them. The collection at the offertory, amounting to $25 50 was appropriated to the benefit of St. Matthew's church, Moravia, to aid in rebuilding their church edifice, destroyed by fire last year.

At the evening service, prayers were read by the Rev. Mr. Swart, assisted by the Rev. Mr. De Zeng, who read the lessons, and the sermon was preached by the Rev. Mr. De Zeng.

Confirmation.—On Friday morning, the 31st March, the Bishop held a confirmation. Prayers were read by the Rev. Mr. De Zeng, assisted by the Rev. Mr. Swart. The sermon was preached by the Rev. Mr. Williams. *Six* persons (including one person from St. John's, Clyde) were confirmed. The confirmation preface was read by the rector, Rev. Mr. Clark. In the evening, prayers were read by the Rev. Mr. Swart, assisted by the Rev. Mr. De Zeng, who read the lessons, and the Bishop preached. Large and attentive congregations filled the church on these several occasions.

On Sunday, the 2d of April, the Bishop visited St. Peter's Church, Auburn, where he preached in the morning and evening, prayers being read in the morning by the Rev. Mr. Croswell, the rector, and in the evening by the Rev. Mr. De Zeng, of Skaneateles. At the latter service *five* persons were confirmed, the confirmation preface being read by the Rector. The Rev. Mr. Baldwin, of Auburn, and the Rev. Mr. Clark, of Skaneateles, were also present.

The Rev. George Leeds has been officiating in Grace Church, Utica, for several months, during the illness and absence of the rector. The Rev. A. C. Patterson has been elected to the rectorship of the same, and has signified his acceptance.

Introits.—We are thankful to "Philo" for vindicating our introduction of these Psalms into our monthly calendar; but we think he must have found himself "on the hip" of somebody, when he looked among the Metre Psalms of our *selection* for the Introit for the *fifth* Sunday in Lent. Though we bowed to the decision of the Church when the selection was made, we did not favor the measure, and the recollection of our minority vote came up as we looked among the metres for a version of the fifty-fourth Psalm of David.—*Gospel Messenger.*

Removal.—The Rev. Malcolm Macfarland has removed from Petersburg to City Point, Virginia, to which latter place he requests that all letters, papers, &c. for him, may hereafter be directed.—*Southern Churchman.*

St. John's Church, Richmond.—The Rev. J. H. Morrison, of Tillotson parish, Buckingham county, has been elected rector of this parish; and has already, we understand, entered on the performance of the duties of his charge.—*Ib.*

Confirmations.—On Sunday, the first in Lent, March 5, *nine* persons were confirmed in St. James' (African) Church, Baltimore.

At a special confirmation, in the place of worship of Mount Calvary Church, Baltimore, at the evening service, Monday, March 20th, *three* persons.

Clerical Removals.—The Rev. Samuel A. Taylor, Deacon, having taken letters dimissory from the Eastern Diocese, is officiating at Westminster, Carroll county, and Reisterstown, Baltimore county. Post Office, Reisterstown.

The Rev. D. Hillhouse Buel, deacon, has been received by letters dimissory from the Diocese of New-York, and will continue to officiate in Sykesville and the vicinity.—*Banner of the Cross.*

DIOCESE OF CONNECTICUT.

Consecration and Ordination.—The new church in Derby was consecrated by the bishop of the diocese, on the 11th inst. The clergy present on the occasion, were the bishop, the rector, Rev. Mr. Ashley, Rev. Messrs. S. Jewett, E. E. Beardsley, G. H. Sterling, R. Rossiter, D. G. Tomlinson, G. S. Coit, W. C. Meade, D. D., J. Purves, G. S. White, O. Hopson, J. Scott, J. D. Smith, D. Burhans, D. D., S. S. Stocking, and J. L. Clark.

The procession was formed at the house of the rector, and proceeded to the church, which is a neat Gothic structure, built of stone, reflecting great credit, both upon the parish and the architect. The gift of donation was read by the rector, and the sentence of consecration by Rev. E. E. Beardsley. The service was read by Rev. Dr. Meade, assisted by Rev. G. S. Coit, when an appropriate and interesting sermon was preached by the Rev. Mr. Scott, the former rector, from Hab. ii. 20, "The Lord is in his holy temple."

After sermon, Mr. William G. French was admitted to the holy order of deacons. The candidate was presented by the rector of the parish.

In the afternoon, service was read by Rev. Mr. Scott, and a sermon preached by Rev. Dr. Meade, from Heb. vi. 2, when the holy rite of confirmation was administered to fifty persons.

The music was of a high order, and in good taste. We congratulate the parish upon the evident tokens of prosperity, every where apparent among them.—*Church Chronicle.*

DIOCESE OF MASSACHUSETTS.

On Friday, April 7, in the chapel of the School of Moral Discipline, South Boston, the bishop confirmed 5.

The bishop of the diocese requests us to state, that he is *not* a vice president of the American and Foreign Sabbath Union, recently organized in Boston; but that he has respectfully declined the appointment, although his name appears in the printed circular of the institution.

BISHOP BROWNELL'S APPOINTMENTS.

Sunday,	April 30,	Warehouse Point, 10½ A. M.
Sunday,	May 7,	Plymouth, 10½ A. M.
"	" 7,	Wolcottville, 3 P. M.
Tuesday,	" 9,	Milton, 10½ A. M.
"	" 9,	Bradleyville, 3 P. M.
Wednesday,	" 10,	Litchfield, 11 A. M.
Thursday,	" 11,	Watertown, 2 P. M.
Sunday,	" 14,	Hartford, 10½ A. M. (Christ Ch.)
"	" 14,	" 3 P. M. (St. John's Ch.)
Sunday,	" 21,	Norwich, 10½ A. M.
"	" 21,	Poquetonnock, 3 P. M.
Tuesday,	" 32,	New London, 2 P. M.
Sunday,	" 28,	New Haven.

CALENDAR.

APRIL.

23. First Sunday after Easter.
25. St. Mark the Evangelist.
30. Second Sunday after Easter.

MAY.

1. St. Philip and St. James, the Apostles.
7. Third Sunday after Easter.
14. Fourth Sunday after Easter.
21. Fifth Sunday after Easter, or Rogation Sunday.
22. } Rogation days.
23. }
24. }
25. The Ascension of our Lord Jesus Christ.
28. Sunday after Ascension Day.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

West Point. Easter Day, April 16, confirmed 3 in the chapel of the United States Military Academy.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Third Sunday after Easter, May 7, St. Paul's Church, *Albany.* 8, Cohoes, *Albany county*, Ordination A. M., Confirmation P. M. Wednesday, 10, Whitehall, *Washington county*, Consecration A. M., Confirmation P. M. 11, do. Ordination.

Fourth Sunday after Easter, May 14, Duanesburgh, *Schenectady county*, Institution A. M., Confirmation P. M. Tuesday, 16, Rensselaerville, *Albany county.* 17, Oakhill, *Greene county.* 18, Greeneville. 19, Cairo.

Fifth Sunday after Easter, or Rogation Sunday, May 21, Windham. 22, Prattsville. 23, Gilboa, *Schoharie county.* The Ascension of our Lord Jesus Christ, Thursday, May 25, Hobart, *Delaware county.* Saturday, 27, Delhi, Institution A. M., Confirmation P. M.

Sunday after the Ascension, May 28, Walton. Tuesday, 30, Franklin. 31, Otego, *Otsego county.* June 1, Unadilla. 2, Gilbertsville. 3, Louisville, Parochial School.

Whit Sunday, June 4, do., Zion Church. Tuesday in Whitsun week, June 6, Exeter. 7, Monticello. 8, Cooperstown. 9, Westford.

Trinity Sunday, and St. Barnabas the Apostle, June 11, St. Paul's Church, *Troy.* Friday and Saturday, 16 and 17, Astoria Female Institute, Astoria, *Queens county.*

First Sunday after Trinity, June 18, St. James' Church, *New York.*

Thursday, July 6, Islip, *Suffolk county*, Consecration A. M., Confirmation P. M.

Fourth Sunday after Trinity, July 9, Tompkinsville, *Richmond county.* Friday and Saturday, 14 and 15, St. Ann's Hall, Flushing, *Queens county.*

Fifth Sunday after Trinity, July 16, Little Neck, Ordination A. M., Confirmation P. M. 17, 18, St. Paul's College, College Point.

Sixth Sunday after Trinty, July 23, Flatbush, *Kings county.*

Where ordinations or institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

NOTICES.

☞ An adjourned meeting of the Corporation for the Relief of Widows and Children of Clergymen will be held in St. John's Chapel, on Monday, 24th inst., at 5 P. M. By order of the President,

Samuel Seabury, Sec'y.

P. S. As only a bare *quorum* was present at the last meeting, and as there is business of much importance before the Corporation, the adjourned meeting has been appointed in the expectation of a larger attendance.

New York, April 22, 1843.

A SAILORS' CHURCH.

A meeting will be held in the Church of the Ascension, on Monday evening, the 24th inst., at 7½ o'clock, for the purpose of laying before the Episcopalians of this city the very important and interesting subject of a Sailors' Church, now in contemplation of being established in this city, for the benefit of the Seamen of our port.

So important a subject has seldom been presented to the Church in this city, and it may confidently be affirmed, that in no one point has the Church fallen so far behind her duty and privilege, as in the *total* neglect of seamen, of which, in this commercial emporium, she has hitherto been guilty.

The subject will be presented by those who have taken a deep interest in it for a length of time, and in a manner, calculated to edify and call forth the action of the members of the Church.

The clergy are earnestly requested to be present, and to use their influence in assembling the members of their respective congregations on this occasion.

New York, April 22, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M. Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. Williamson,
April 22, 1843. 35 Murray street.

CHURCH OF THE REDEMPTION.

The Church of the Redemption in Sixth street, near Second Avenue, will be opened for Divine Service on Sunday evening next, at half past 7 o'clock.

New York, April 22, 1843.

☞ The Large Chapel of the New York University is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on Unfulfilled Prophecy. Subject, next Sunday evening, *Scriptural Proof, that the Second Personal Advent of Jesus Christ will be Pre-Millenial.*

Episcopalians generally, are respectfully invited to attend.

April 22, 1843.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The Quarterly Sermon will be preached in the Mission Church of the Holy Evangelists, Vandewater street, on Sunday evening next, (April 23,) by the Rev. Mr Bedell, and a collection made in aid of the funds of the Church. Service to commence at 7½ o'clock.

The friends of the City Mission and Episcopalians generally are respectfully invited to attend.

New York, April 22, 1843.

CHRIST CHURCH, ANTHONY STREET,

OPPOSITE THE HOSPITAL.

The Rev. Isaac Peck will continue his series of discourses on the History of David, in this Church, on Sunday evening next. Service to commence at 7½ o'clock. April 22, 1843.

ACKNOWLEDGMENTS.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

An offering of gratitude for prosperity during an adverse season, to constitute the Rev Caleb Clapp, rector of the Church of the Nativity, a life member, by a parishioner of said church, $25. From Christ ch, Hudson, Rev P T Babbit, $15. Sunday school in Thirty-sixth street, $3. A member of St John's chapel, donation, $10. Philip M Lydig, Esq, life subscription, $25. Total amount, $78.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.

New York, April 20, 1843.

SECOND FRENCH CONGREGATION.

Subscriptions towards paying the rent of a place of worship hired by the subscriber, and towards meeting other current expenses of a second P. E. congregation in New York:

Rev Jesse Pound, $2. Rev James W Cooke, $5. J A Burtus, $5. Mr Lorillard, 5.

N. B. Further donations are respectfully solicited; they will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Church Depository, 20 John street; with Mr. Sparks, at the office of the Churchman, 111 Nassau street; at the residence of the Rev. C. H. Williamson, 35 Murray street; or at the residence of the subscriber, C. H. Robertson,

New York, April 20, 1843. 289 Bowery

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Rev Charles Breck, Wallsboro', Penn, $7. Mrs Lydig, life subscription, $10. Monthly collections of St Stephen's ch, Rev. J H Price, rector, $5 38. Total amount, $22 38.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.

New York, April 20, 1843.

GERMAN PROTESTANT EPISCOPAL SUNDAY SCHOOL.

The Treasurer gratefully acknowledges the receipt of the following sums:

By T Cook, jr—Messrs D Austin, M Hoffman, and Stewart Brown, each $5. W A Banning, $1. Total amount, $16.

John A. Van Blarcom, Treasurer,
April 20, 1843. 290 Pearl street.

Donations for this object will be thankfully received, and may be left with Mr James A Sparks, at the office of the Churchman, 111 Nassau street; Mr A Banning, 270 Greenwich street; Mr T Cook, jr, 108 Essex street; or with the Treasurer.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, viz:—

From several ladies of St John's chapel, N Y, Easter offering, $13. Emanuel ch, Little Falls, Rev Edward Livermore, $7 50. St Stephen's ch, New York, Rev J H Price, rector, monthly offerings, $30. Christ church, Balston Spa, Rev D Babcock, rector, $8. Total amount, $58 50.

C. N. S. Rowland, Treasurer,
April 19, 1843. 55 Water street.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 12th of April, has received the following contributions:

Ladies of St Paul's ch, Woodbury, Ct, half, $1 50; an Episcopalian, $10; Christ ch, Brooklyn, L I, half, $92 31; St John's ch, Delhi, N Y, half, $8; a friend to missions, Brookfield, Ct, $5; offering of St Paul's ch, do, $4; from Rev Dr Wyatt, rector of St Paul's, Baltimore, for Akron, $20; Logansport, $20; Bishop Chase, $20; from St John's, Prince George co, Md, $23 83—$103 83. Weekly offerings of the chapel of St James' Hall, Md, Rev J B Kerfoot, rector, for Illinois, $30; Nashotah, $30; Easter offerings of the Sunday school of the Nativity, N Y, half, $2 40; weekly offerings of the same church, $8 09; St Mark's ch, Williamsburgh, $2; by the Rev J Martin, King George co, Va, from Mr and Mrs Alexander and children, $6; Miss M F Fitzhugh, $1—$7—half, $3 50; All Saints' ch, Portsmouth, Ohio, $15; Missionary Committee of the Diocese of Ohio, per Rev M T C Wing, treasurer, $200; Christ ch, Balston Spa, $1. Total amount, $520 63.

Thomas N. Stanford, Treasurer,
At the store of Swords, Stanford & Co,
April 12, 1843. 152 Broadway, New York.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, 12th inst:

From Christ ch, Brooklyn, per Rev Dr Stone, half, $92 30; St John's ch, Delhi, N Y, per Rev George Walters, rector, $8; Church of the Nativity, N Y, Sunday school, half, $2 40; offerings of the chapel of St James' Hall, Md, per Rev J B Kerfoot, rector, for Rev Mr Southgate's mission, $40; Church of the Nativity, N Y, weekly offerings, per Rev C Clapp, rector, $5 09; St Paul's, Detroit, monthly collection, for April, $36 18; Through Rev J Martin, King George co, Va, from Mrs Judith Alexander, $1; G B Alexander, $0 50; Marion, Rosanna, and Marietta, children of Mr and Mrs A, each $0 50—$1 50; Miss M F Fitzhugh, $0 50—$3 50. St Paul's ch, Tompkinsville, Staten Island, per Rev W Walton, rector, Easter collection, $10; Sunday school Christmas collection, $1 25; do Sunday collection, $3 25—all for Africa, $14 50. From a member of St John's Chapel, N Y, for Texas, $11; for Africa, $5—16. Total, $217 97.

F. S. Winston,
New York, April 19, 1843. Acting Treasurer.

ORGANIST FOR AN EPISCOPAL CHURCH.

A SITUATION as an Organist is wanted by a competent person of good testimonials, and one who will study the interests of the church, by taking an active part in the singing.

Communications addressed to G. W. at the Piano Forte Warehouse, No. 343 Broadway, New York.

April 22—1t$

BOARDING AND DAY SCHOOL.

MISS A. H. JONES begs leave to inform her friends and the public that she intends opening a Boarding and Day School, on the 1st of May next, at No. 27 Lispenard street. The course of instruction will comprise all the English branches, together with French, Music, Drawing, Painting, and Ornamental Needlework. The testimony of her former patrons and of all who have had an opportunity of judging, proves that her system of instruction is thorough and effectual. Every attention will be paid to the morals, manners, and intellectual improvement of her pupils.

Miss Jones has permission to refer to the following gentlemen:

Rev. William R. Wiliams, D. D.; Rev. Charles G. Sommers; Thomas C. Doremus, Esq.; S. W. Benedict, Esq.; John K. Goodman, Esq.; and A. H. Wheeler, Professor of Penmanship. April 22—2t

MRS. LA TOURRETTE'S
SCHOOL FOR YOUNG LADIES,

31 Greenwich Street, New York.

Terms, ...Payable in Advance, Quarterly.

Instruction, comprising a thorough Course of English Education,	$10
Second Class,	6
Primary Class,	4
French,	5

Mrs. La Tourrette hopes the care and instruction which the young Ladies under her charge will receive, may meet the wishes of her patrons.

REFERENCES.

Rev. Dr. Wainwright; Rev. Mr. Macauley; Robert C. Cornell, Esq.; William Forrest, Esq.; James Freeland, Esq.; Thomas Nesmith, Esq.; Henry Shelden, Esq.; Hon. Willis Hall; James C. Bliss, M. D.; Alban Goldsmith, M. D.; Wm. Van Hook, Esq.; W. W. Townsend, Esq.; Thomas C. Doremus, Esq.; E. I. Moore, Esq. April 22—3t

RARE OLD THEOLOGICAL BOOKS.

THURSDAY EVENING, 28th inst., will be sold by GURLEY & HILL, at the New York Long Room, 169 Broadway, a consignment of Rare and Curious Old Books, lately received from Europe from the Libraries of Suppressed Monasteries in Spain—comprising many scarce and valuable works in Theological and Classical Literature, and the Writings of Roman Catholic Divines, including Natalis Alexandri Historia Ecclesiastica, 9 vols. folio; Athenasii Opera, 2 vols. folio; Ferrani Bibliotheca Canonica Juridica Moralis Theologica, 8 vols. folio; Armenian Bible, folio; Pouget's Institutiones Catholica, 2 vols. folio; Suarez de Religionæ, 4 vols. folio; Spanner's Polyanthea Sacra, 2 vols. folio; Gotti Theologia Shcolastica Dogmatica Juxto Mentum Thomæ Acqunatis, 16 vols. folio; Simons' Biblia Hebraica, 2 vols.; Fabricii Bibliographia Antiquana, 2 vols.; Lanuza's Homilias sobre los Evangelis, 5 vols. folio; Eymerici Directorium Inquisitorium, folio; Conlenson's Theologia mentis et Cordis, 4 vols. quarto; Gavanto Thesaurus Sacrorum Rituum,; Bocharte Geographia Sacra, folio; Quarti Rubrica Missalis Commentaris; and numerous other valuable and scarce works, many of them unique in this country. April 22—1t$

NEW WEEKLY NEWSPAPER.

ON Saturday, the 29th of April, will be issued the first number of a new Weekly Journal, of enlarged dimensions, called

THE ANGLO-AMERICAN,

Devoted to the subjects of Elegant and Entertaining Literature; General intelligence concerning matters in every quarter of the world; Politics; Legislative and other Public Debates; Commerce; The Fine and the Useful Arts; Brief Critical Notices of Books, Music, Lectures, General Miscellaneous Affairs, &c. &c.

It is purposed that the Anglo-American shall contain as large an amount of matter as any journal in the United States, and it will be the sedulous endeavor of the proprietors to make its columns useful, entertaining, and worthy the patronage of families. The Editorial Charge has been committed to the hands of Mr. A. D. Paterson, of this city, who, having been so long before the public through his engagements in "*The Albion*," of this city, as well as through others of his literary labors, it is trusted, will be sufficient guarantee for the quality of the Anglo-American's pages.

The paper will consist of 24 pages, of very large imperial quarto size; it will be printed on superior paper, with a beautiful new type cast expressly, the matter carefully read to free it from typographical errors, and will be published every Saturday, commencing as above. Terms, Three Dollars per Annum, to be paid *invariably in advance*, and no deviation will in any case be made from the *Cash Plan of Subscription.*

All orders, &c., to be addressed, post paid, to E. L. GARVIN & Co., Publishers, No. 6 Ann-street, New York. April 22—1t$

TO ORGANISTS.

AN Organist is wanted in a Church in this city. The compensation will be small, but punctually paid. Address L. H., at this office; or apply to the Publisher of the Churchman. April 22—3t

MISSES EDWARDS'
Boarding and Day School for Young Ladies,

New Haven, Conn.

THE Summer Term of this School will commence on Wednesday, the 3d of May.

New Haven, April 10th, 1843. 6t

BISHOP HOPKINS' Second Letter to Bishop Kenrick.

Bishop Hopkins' First Letter to same—a few copies.

Bishop Hopkins on the Prediction of the Second Advent in 1843.

For sale at the Church Depository,
April 15. No. 20 John street.

PRIVATE TUITION.

A CLERGYMAN of this Diocese, residing a convenient distance from the city of New York, in a healthy and beautiful part of the country, and whose number of pupils is limited to six, can receive two young gentlemen into his family, to board and educate, on the 1st of May next. Terms, which are moderate, and further particulars, may be learned by addressing, post paid, "Preceptor," or Mr. Sparks, at the office of the "Churchman," 111 Nassau street.

References.—The Rt. Rev. Bishop Onderdonk, D.D.; the Reverend the Rector and Assistant Ministers of Trinity Church; and the Rev. Samuel Seabury, D.D., Editor of the "Churchman," New York.

April 15. 3t$

THE REV. T. CLARK'S
Select Classical and Commercial Boarding Academy,

FOR a limited number of pupils, Beach Street, Tompkinsville, Staten Island, near the Stapleton or Lower Landing, will re-open on Monday, May 2d, at $75 for the term of 22 weeks, payable at one month from the beginning of the term.

The situation is retired and pleasant, the pupils will be under the immediate inspection of Mr. C., and every attention will be given to their morals, domestic comfort, and instruction in the different branches necessary to fit them either for college or mercantile pursuits.

References to the Rt. Rev. Bishop Onderdonk and several of the city clergy; to B. R. McIlvaine, Esq., 400 Broadway corner Walker street; and to the parents of his pupils.

Prospectuses may be had at the Protestant Episcopal Book Depository, in John street. April 15—4t$

SPIRIT OF HEBREW MUSIC AND SONG.

THREE LECTURES on the above subject, will be given at the Tabernacle, by Rev. George H. Hastings, of Boston; aided by an efficient choir.

Lectures—Wednesday, April 12; Friday, 21st; and Wednesday, 26th. Hour, 7 1-2.

PROGRAMME.

Lecture 1.—*The Heroic Songs of the Hebrews*: their influence in the formation of noble national character.

Recitations by Mr. H. Chanting, with responsive choruses.

Lecture 2.—*The Devotional Songs*: their effect at the national festivals. The three grand choirs organized by David.

Chanting of some of his songs, as arranged for responsive choirs, and chorus of the people.

Lecture 3.—*Structure of the Sacred Lyrics.* Examples of Odes, Hymns, Elegies, Idyls, Didactic Psalms, &c. The music needed to set forth their beautiful forms, and to give out their spirit. The Hebrew idea of festival music. Antiphonal singing. Music and Oratory; their unity in the chant. *Illustrations by the choir* interspersed.

Tickets to be had of Swords, Stanford & Co.; D. Appleton & Co.; office of the Churchman; and Sunday School Union. Single Tickets, 25 cents. Tickets admitting a Gentleman and Ladies, 50 cents.

April 15. 2t

NEW SCHOOL.

MR. RICHARDSON'S Select Commercial School, at his residence, No. 557 Broadway, a few doors below Lyceum Hall, and nearly opposite to Niblo's Garden.

Mr. R. has been for many years teacher in the Boston Public Schools, and for the last two years Principal Instructor in the Commercial Department of St. Thomas' Hall, Flushing, Long Island. He respectfully gives notice that he will open his classes on the first of May, at his residence, No. 557 Broadway, and that the limited number of 25 pupils only will be received.

Course of Study.

At this School pupils will be taught in a practical manner all the branches necessary in fitting them for the counting house, and in as short a space of time as possible,—depending in a great measure on diligent and persevering application on the part of the pupil as well as teacher. The systems used are well designed to prepare Young Gentlemen for the various duties of active life.

Branches of Study.

The principal branches of study will consist of Commercial, Geography and History,—a system beautifully arranged for private study, practical Book-keeping by single and double entry, Arithmetic, Commercial Calculations, and Mercantile Penmanship. Particular personal attention will be paid at all times by the proprietor, and no pains or expense be spared in endeavoring to give the same satisfaction both to parents and pupils, as it has been Mr. R.'s good fortune to give, for the last twelve years.

Terms of Instruction.

The terms for a full course of the several branches will be $15, or $8 for a course of either single branch. Stationery from $1 to $3.

Charitable cases will be considered and charged accordingly; Bills will not be increased by extra charges.

Parents wishing an interview with the proprietor before the 1st of May will please to leave their address at the bar of the Howard House, corner of Maiden Lane and Broadway, and immediate attention will be given.

REFERENCES.

Mr. R. is at liberty to refer to the following gentlemen in regard to his ability and success as a thorough and very expeditious instructor.

Rev. Dr. Hawks, proprietor of St. Thomas' Hall; Rev. Dr. Wainwright; Right Rev. Bishop Onderdonk; Professor Charles Anthon; Jonathan Chapman, ex-Mayor of Boston; Dr. Ostrander, M. D., Brooklyn.

N. B. A small private Commercial Library, being a collection of valuable works, will be open for the use of pupils. April 15—1m

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[*] To me, it is evident from the Scriptures that the Church in the world is a *visible* Church, and that this visible Church is *one*. To be one Church, there must be communion and fellowship among all the Churches as parts of one whole. But at this day, the various societies of professed Christians, which are called churches, have, many of them, no communion and fellowship together;—they are not parts of one whole, but are so many distinct and separate bodies. Amidst this chaos of religious denominations, where is the one visible Church? When I look back to the time of the Apostles, I find to my satisfaction, that the Church was Episcopal, having in it three orders of clergy. Sufficient evidence of this is derived from the Scriptures, and from the writings of the Apostolical Fathers. The Church continued Episcopal for about fifteen centuries; and much the greater part of Christian Churches is Episcopal to this day. About the beginning of the sixteenth century, many separated from the Church and set up different orders. Among these separatists, there have been many divisions and subdivisions, holding no communion nor fellowship among one another. If the Church is visible and but one, where, in the midst of all this confusion, shall we find the Church? On this point, every man must satisfy himself. For *myself*, I feel much better satisfied in being attached to that order which I think was left by the apostles, and was practised for fifteen centuries, than to be attached to any sect which has separated from it.

In attaching myself to the Episcopal Church, I profess to have acted conscientiously. I pretend to no infallibility. "To err is human." But Christian benevolence is disposed to put the best construction on the failings of others. If I have given just ground of offence to the Presbytery or to others, in any of those measures which I have taken to obtain Episcopal ordination, I hope for the forgiveness of those whom I have offended, as we all hope to be forgiven at the great day. I am not conscious of having done anything with a design to injure the cause of Christ or to wound the feelings of any of his friends.—*Extract from his letter to the Northern Associated Presbytery, requesting that all connection with that body might cease.*

[†] The article referred to is in type, but crowded out.

POETRY.

For the Churchman.

THE POETRY OF THE LORD'S PRAYER.

BY YELVERTON READ.

"THIS DAY OUR DAILY BREAD."

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matt. iv. 4.

XLI.

Where then *is* found thy worth,
O Child of clay!
Interminable—day by day;
Necessity
Our being still surrounds!
The phantom haunts the hour of revelry!
Life in its thousand phases is the same—
The Monarch, from whose throne
Goes forth decrees to shake the earth:
Feels a dominion greater than his own,
Within its very straitest bounds;
And trembles at the name.

XLII.

Cradled were we:
And coffin'd *shall* we be—
Nature is all-dependant still.
Where, Independence, art thou born?
To find thee, whither shall we soar?
And *where* is thy abode?
In Human will—
In power—in pride—in cynic poverty—
In hate of God?
Thou must on Earth adore!
In Heaven thou must bow!
In Hell thou hast to *mourn!*
In Death thou hast to *die!*
Say! where art *thou?*

XLIII.

O Sufferance!
Thou art the nearest earthly thing
To Freedom—yet thou hast
Thy boast, thy virtue and thy peace
In Heaven's supremacy.
And Imperfections numberless,
And Ignorance and Fear and Death at last
Have writ the prayer of need—
Give us this day
Our daily bread:
Upon the wide expanse
Of universal sway.
The Anarch tramples on the King—
The Throne the earthquake overthrew,
Is crushing in its fall:
Rebel 'gainst Heaven—*the heart ne'er knew*
So dread a liberty!
So dire a thrall!

XLIV.

Oh! hast thy soul
Never shed burning tears within,
For guidance and for aid:
Nor pillowed all its doubts and cares
On Heaven's omniscient control:
Nor prayed
For refuge in the citadel
Of His divine affection?
When Hate and Hell—
And all the brood
That nest within the human heart,
When Perfidy and Malice rears
Each one its fiery head: oh *then* it would
Seek Heaven's protection;
And from the battling din
Depart!

XLV.

Eternal soul! unbounded world of want!
What famine equals thine?
Dost thou survive
All self-existent? Is thy nature one
Invariable Blank—unmasked—unknown—
Descriptionless and *dark?*
Dost *thou* not pant
For *that* no mortal hand can give?
Dost thou not feel Necessity,
No mortal eye
Has ever seen—
No earthly riches could supply?
The instinctive lark,
For sustenance that is its own,
Mounts to a higher atmosphere:
And shall our spirits, less divine,
Feed only here?

XLVI.

His is the Bread of Life
By which we live;
When at the altar of his Love,
Faith's vivifying energy
Turns gross and earthly elements of sight,
Into Redemption's mystic Parts above!
And recreated by the Power,
Which the pale water own'd
At Cana's marriage feast;
Hope smiles from Grief!
And rest
Upon the Cross is found!

* * * *

The tear—the sigh—
The blood—the Crucifixion Hour—
Were *His*—but we receive
Salvation in the cup of death:
And Sacramental Light
Enters the soul—whose pensive Faith
Feeds on that Vine of memory—
Water'd by tears of Love;
Whose fruit is Hope—whose fragrance is the sigh
Of Death. And like the Indian grove,
Which spreads its limbs, and blooms above;
But strikes the earth below—Life's mystic Tree,
Restored—replanted here—Salvation, see!

RESPONSES IN THE CHURCH SERVICES.

The following, from the Nottingham (England) Journal, relates an incident that may be familiar to most of our readers; yet we fear there are not a few congregations to whom the reproof it conveys would be still applicable. We believe that the bishop alluded to was the Right Rev. Dr. Ravenscroft, of North Carolina:—

A late bishop of the American Episcopal Church happened once to be on a visit to a friend, who complained to him that he never could get any of his congregation to make any of the responses, or join in any of the confessions in the public services of the Church. The bishop replied, that if he would let him perform the service on the following Sunday, he would undertake to remedy the evil. His friend readily assented. So accordingly, on the next Sunday, the bishop began the service, and went as far as the creed, without one single voice being heard united with his own either in prayer, praise, or confession. He proceeded with the creed, "I believe in God the Father," &c., but still all were silent. He began again, and a third time, but still without any better effect. He then lifted up his hands, and solemnly exclaimed, "O my God, is my unworthy voice the only one that is to be heard in this thy house, confessing a belief in thy holy name?" He paused, and then began once more, "I believe," &c., upon which the whole congregation, struck by the force of his solemn appeal, with *audible* voices immediately joined with him in making public confession of their faith. May it not be necessary to make the same appeal, in consequence of a similar neglect on the part of many congregations in this country?

THE DAILY SERVICE.

A common objection is, that the daily service of the Church is unprofitable, because so few are able to attend it. Of the ability I will speak hereafter; at present we will take it for granted that only few can attend. Certainly too many there cannot be. The more, the more blessed. But why should any be defrauded of a blessing because others deprive themselves of it? Daily service is either a blessing, or it is not. If any man will undertake to show that it is no blessing, in God's name let him speak out, or else for ever hereafter hold his peace. We have yet to see the man who will undertake this task. But if it be a blessing, why should any be defrauded of it; and they, too, for the most part, such as stand in most need of it? Why should Simeon and Anna be thrust back from the gate that is "called beautiful," because others see "no comeliness" in it "that they should desire" it? What is it that men, and sometimes good men, would say, when they talk of the profitableness or unprofitableness of this or that in religion? In what company of the merchants of Midian were they so nurtured as to be unconscious of the bartering, selfish, unhallowed temper which breathes through such a word? Is is not fearfully like to his words who asked, "Doth Job serve God for nought?" Alas! we are cast upon an age of merchandise. All our life savors of it. Our theology draws its parallels from it. Our sanctuaries are built by its schemes. Our very hearts buy and sell in the temple; whereby we may know that He is not far off who, with a scourge of cords, once cleansed His Father's house: and "who may abide the day of His coming, or who shall stand when He appeareth?" God forbid, we should come to this place only because it is profitable to *us!* We worship God because it is an homage due to *Him*. What is right is always profitable; but wo to the man that does right only that he may be profited! Honesty is the best policy; but he is no honest man who pays his just debts only that he may be a gainer. He is no better than a sordid, unprincipled man, who would just as lief defraud his creditors as pay them, if only the balance of profit lay on that side.

Even the heathen of old were wiser than our philosophers now-a-days. We are gravely told that the expedient will always be found to be the right. Most true: but conscience is man's guide in moral actions; and it is not conscience, but *calculation*, which judges of the expedient. Let a man do the right, and he will infallibly do the expedient, thing. God has given him a moral sight to discern the right as the test and as the including form of true expediency: to invert the order of our moral and reasonable constitution, is like pretending to judge of tastes by the smell or the hearing. For once that we may be right, we shall mistake a thousand times. And so in the holiest things; we have no test of what is profitable but what is right. We have no warrant to use the word, except in speaking of what it is our duty to do. St. Paul says, "I *profited* in the Jews' religion above many my equals," (Gal. i. 14,) and that was in the way I speak of, *i. e.*, exact conformity to the rule of duty. There is no form of evil, heresy and schism included, into which a man who, instead of what is ordered, makes what is profitable his test in religion, is not likely to fall. And now to take up once more our subject:

The daily worship of God in public is a visible act of homage due to Him as the Creator, Preserver of the world, and as the Redeemer and Sanctifier of the Church. It is a solemn approach and address to the Majesty unseen. The seraphim veil their faces before Him on high; the cherubim adore in the glory of His presence; archangels and angels cry aloud; the heavens, and all the powers therein, night and day worship the Lord of Hosts; the holy Church throughout all the world evermore in matins and evensong doth acknowledge and confess the living and true God: it is a visible creed, uttered in symbol, set forth in oblations, chants, and bended knees; it is the new-born life, reaching out its hands unto the Great Father, deep calling unto deep; the one baptism, calling upon the regeneration of all things; the new creation of God, manifesting itself to the eye of flesh in the midst of this wrongful and turbulent world. This is the meaning which angels read in the daily worship of the Church on earth. Let us read no less. Even though nothing else could be said for the daily public service of God in His Church, let this suffice.

Whether it be profitable or no to pay God His due homage, if any doubt now, he shall know in the morning of the resurrection. It is plain, then, that though there be never so few in His house, this homage is both due and acceptable in His sight. He has been beforehand with our objections, and has said, "Where two or three are gathered together in my name, there am I in the midst of them;" to every, the smallest, gathering of His one Church He has pledged His presence. And their homage is no less acceptable than the worship of the heavenly companies whom no man can number, whose songs are as the voice of many waters. To object on the score of the smallness of the congregation, is a direct slight of our Lord's promise, and an unintended confession that men have forgotten the whole theory of worship, which is homage paid to the unseen presence of God.

And, besides this, it is manifest that the duty of worshipping God day by day rests upon the same ground as the obedience of faith. How incongruous is it for those who so jealously contend that the works of faith are a free service, to talk of *profitableness*, as if that were the test of public worship! The whole life of faith is a free service—as it were, a perpetual eucharist: "Christ our Passover is sacrificed for us, therefore let us keep the feast." And how intimately does this harmonize with all that has been said of the daily homage due to God! From the rising to the going down of the sun, the Church redeemed from the gates of hell offers her daily eucharist; not asking, How shall this profit me? but ever saying, "It is very meet, right, and our bounden duty, that we should at all times and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God." By this, again, that is by the whole idea and spirit of a life of faith, the low calculations of profit are excluded from the subject of the daily service.

But that it may not seem as if the objection had the slightest weight, I will say that the highest and most real profit of the Christian is, after all, to be found in the daily worship of Almighty God. I might content myself with saying, it must be so, because it is a homage and an eucharistical offering due to God our Redeemer. But I will explain what I mean more fully. In the daily service of the Church, we are brought more sensibly under the shadow of the unseen world than at any other time. Though we may have livelier feelings at other times of prayer, certainly never have we so great a sense of awe and reverence as in the house of God. It therefore sustains, by a perpetual help, the ever-fainting faith of our hearts; it keeps a daily check upon this visible world, which is always growing up about us and closing us in on every side. First, then, it is a witness for the unseen world. Next, it strengthens the habits of devotion. Let any one who has kept a watch upon himself say, whether it is not most certain that at no time is his mind more fenced from distraction, and more drawn towards the object of worship, by the outward admonitions of the eye and ear, than in the Church. And this passes into all the acts of public worship,—into the confessions, prayers, praises, thanksgivings.

Again, there is a direct incitement to devotion in the consciousness of united worship. So it was ordained by the constitution of man's heart; and this natural feeling is the bond of the communion of saints. Man was as little made to worship alone, as to live alone: united homage is the destined bliss of man. And, once more: there are special promises made to united prayer; Christ has promised to be in the midst of us, and to grant what we ask with one accord. We cannot limit this blessing: no man can say how great it may be. And shall any man say that this is not *profitable?* or that all this is not necessary for *every* redeemed soul of man? or that daily worship is a duty less binding, and a blessing less to be longed for, in a parish where there are only two or three who come to share it, than in a parish where there are two or three thousand? Duties and blessings are no more to be determined by numbers than are the gifts of the Holy Ghost to be purchased with money.

Wheresoever there is a church, an altar, and a priest, there God looks for His daily homage, and there He will hallow, by large gifts of daily benediction, the souls of the two or three who wait upon Him. "They that wait upon the Lord shall renew their strength." All the services and sacraments of Christ are as necessary for the sanctification of *one* soul as of the whole Church on earth.—*Rev. Henry Edward Manning.*

From the Southern Churchman.

A SHORT CATECHISM OF ARCHBISHOP LEIGHTON'S.

Question. What is naturally man's chief desire?

Answer. To be happy.

Q. Which is the way to true happiness?

A. True religion.

Q. What is true religion?

A. The true and lively knowledge of the only true God, and of him whom he hath sent, Jesus Christ.

Q. Whence is this knowledge to be learned?

A. All the works of God declare his being, and his glory; but clearer knowledge of himself, and his Son, Jesus Christ, is to be learned from his own word, contained in the Holy Scriptures of the Old and New Testament.

Q. What do those Scriptures teach us concerning God?

A. That he is one infinite, eternal Spirit, most wise, and holy, and just, and merciful, and the all-powerful Maker and Ruler of the world.

Q. What do they further teach us concerning him?

A. That he is Three in One, and One in Three; the Father, the Son, and the Holy Ghost.

Q. What will that lively knowledge of God effectually work in us?

A. It will cause us to believe in him, and to love him above all things, even above ourselves; to adore and worship him, to pray to him, and to praise him and exalt him with all our might, and to yield up ourselves to the obedience of his commandments, as having both made us, and made himself known to us for that very end.

Rehearse then the articles of our belief.

I believe in God the Father, &c.

Rehearse the ten commandments of the law, which are the rule of our obedience, and so the trial of our love.

A. God spake these words: I am the Lord thy God, &c.

Q. What is the summary our Saviour hath given us of this law?

A. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself.

Q. What is the effectual means of obtaining increase of faith and power to obey, and generally all graces and blessings at the hand of God?

A. Prayer.

Rehearse the most excellent and perfect prayer that our Saviour hath taught us.

A. Our Father which art in heaven, &c.

Q. In what estate was man created?

A. After the image of God, in holiness and righteousness.

Q. Did he continue in that estate?

A. No, but by breaking the commandment which his Maker gave him, eating of the fruit of that tree which was forbidden him, he made himself and his whole posterity subject to sin and death.

Q. Hath God left man in this misery, without all means and hopes of recovery?

A. No. For "he so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Q. What then is the great doctrine of the Gospel?

A. That same coming of the Son of God in the flesh, and giving himself to the death of the cross to take away the sin of the world, and his rising again from the dead, and ascending into glory.

Q. What doth that Gospel mainly teach and really persuade all the followers of it to do?

A. It teacheth them to deny "ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world."

Q. How hath our Lord Jesus himself expressed the great and necessary duty of all his disciples?

A. That they deny themselves, and take up their cross and follow him.

Q. Rehearse then some of the chief points wherein we are to follow our Lord Jesus Christ.

A. 1. To surrender ourselves wholly to our heavenly Father, and his good pleasure in all things, even in the sharpest afflictions and sufferings; and not at all to do our own will, or design our own praise or advantage, but in all things to do his will, and intend his glory.

2. To be spotless, and chaste, and holy, in our whole conversation.

3. To be meek and lowly, not to slander or reproach, to mock or despise any; and if any do so to us, to bear it patiently, yea, to rejoice in it.

4. Unfeignedly to love our Christian brethren and to be charitably and kindly affected towards all men, even to our enemies, forgiving them, yea, and praying for them, and returning them good for evil; to comfort the afflicted, and relieve the poor, and to do good to all as we are able.

Q. Is it necessary that all Christians live according to these rules?

A. So absolutely necessary, that they that do not in some good measure, whatsoever they profess, do not really believe in Jesus Christ, nor have any portion in him.

Q. What visible seals hath our Saviour annexed to that Gospel, to confirm our faith, and to convey the grace of it to us?

A. The two sacraments of the New Testament, baptism and the Lord's Supper.

Q. What doth baptism signify and seal?

A. Our washing from sin, and our new birth in Jesus Christ.

Q. What doth the Lord's Supper signify and seal?

A. Our spiritual nourishment and growth in him, and transforming us more and more into his likeness, by commemorating his death, and feeding on his body and blood, under the figures of bread and wine.

Q. What is required to make fit and worthy communicants of the Lord's Supper?

A. Faith in our Lord Jesus Christ, and repentance towards God, and charity towards all men.

Q. What is faith in our Lord Jesus?

A. It is the grace by which we both believe his whole doctrine, and trust in him, as the Redeemer and Saviour of the world, and entirely deliver up ourselves to him, to be taught and ruled by him, as our Prophet, Priest, and King.

Q. What is repentance?

A. It is a godly sorrow for sin, and a hearty and real turning from all sin unto God.

Q. What is the final portion of unbelieving and unrepentant sinners?

A. The everlasting torment of devils.

Q. What is the final portion of them that truly repent, and believe, and obey the Gospel?

A. The blessed life of Angels, in the vision of God forever.

A Question for Young Persons before their first Admission to the Lord's Supper.

Q. Whereas you were in your infancy baptized into the name of Jesus Christ, and you now, upon distinct knowledge, and with firm belief and pious affection, own that Christian faith of which you have given an account, and withal your baptismal vow of renouncing the service of Satan, and the world, and the lusts of the flesh, and of devoting yourself to God in all holiness of life?

A. I do sincerely and heartily declare my belief of that faith, and own my engagement to that holy vow, and resolve, by the assistance of God's grace, to continue in the careful observance of it all my days.

WANTED.

A PERSON to take charge of the Classical Department of a Boarding School for Boys, on the Hudson River, between 30 and 40 miles from New York. The best of certificates as to qualifications, &c, will be required. Apply to H. L. Norris, 32 Vesey st., between three and four o'clock of each day, except Sunday.
March 25—tf

LETTER ON CHURCH UNITY.

JUST Published, a second edition of this Tract, with a Preface and additional Notes, by the Author.
Price $3 per hundred.
Feb. 25. J. A. SPARKS, 111 Nassau st.

MISS SWIFT will remove her School on the 1st of May, from 601 Broadway, to No. 288 Fourth street, a few doors east of Washington square.
The next quarter commences May 2.
References—C. O. Halsted, Esq., 10 Clinton place; J. W. Leavitt, Esq., 53 Barclay street; Wm. Samuel Johnson, Esq., 29 Warren street; James Brown, Esq., 80 Leonard street; J. D. Steele, Esq., Boston, Mass.; Rev. George Potts, D.D., 147 Chambers street; Rev. J. McElroy, D.D., 427 Broome street; T. C. Doremus, Esq., 86 Warren street; Thatcher Tucker, Esq., 75 Beekman street; John C. Hamilton, Esq., 28 Beach street; E. H. Blatchford, Esq., 59 Clinton place; Rev. W. Walter, 74 Clinton place.
April 5. 4t3

CIRCULAR.

THE REV. R. W. HARRIS, A. M., having for *eight* years past, conducted in the parsonage of the Episcopal Church, at White Plains, (Westchester Co., N. Y.,) a seclect Boarding School for boys, has established at the same place, a permanent institution for English, Classical and Religious education.
His chief object in this undertaking, is to serve the Church, by training a few of its youth, in the old paths of *filial obedience, patient industry*, and *Christian devotion*—"*the ways of pleasantness and the paths of peace.*"
In order to secure this end, the following plan is in operation.—
I. The School is *domestic* in its character.
1. It is a Home, and the discipline is strictly parental.
2. A Mother's care is extended to its members.
3. Pupils are circumstanced, in most respects, as they would be with their parents, under faithful Tutors.
II. The School is *limited in its number.*
1. That it may be a family.
2. That its head may have intimate knowledge of its members.
III. The School is *select.*
1. Boys of advanced age are seldom admitted.
2. A boy whose example, after sufficient trial, is deemed pernicious, is not allowed to remain.
IV. The School is *faithfully taught.*
1. The Scholars study under the immediate direction of their masters.
2. The Teachers give their pupils every needed attention and advice.
3. A sense of duty and not emulation, is the principle of action uniformly inculcated.
In the care and tuition of the pupils, Mr. Harris is assisted by the Rev. M. Moody, A. M., and Mr. J. Stremmell, residents in the family; and also in the French Language by M. Abel.
The location of the establishment, is remarkably healthy—distant 26 miles from New York, and of easy access.
Pupils will be received whenever vacancies may occur, but can be removed only at the close of the term in the spring or autumn. In case of a removal at any other time, the full charge must necessarily be made.
Terms:—$200 per annum—inclusive of every expense of Board and Tuition, and payable semi-annually. The French Language an *extra charge.*
Each Pupil to furnish his own cot, bedding, silver fork, &c., as at other schools.
☞ Reference is made, generally, to Parents who have had their children under the care of Mr. H., and in particular to the following gentlemen.
Rt. Rev. B. T. Onderdonk, D. D., New York; Rev. W. Berrian, D. D., do; Rev. Professor J. McVickar, D. D., do; Rev. J. M. Wainwright, D. D., do; N. F. Moore, LL. D., President of Columbia College, do; Rev. W. Creighton, D. D., Sing Sing, N. Y.; Rt. Rev. W. R. Whittingham, D. D., Baltimore, Md.
April 8—tM6

ORGANIST.

AN Organist wishes to make an engagement in some church in this city for the next year. Address "Organist" at this office.
References—Rev. Dr. Anthon, rector of St. Marks; E. W. Chester, Esq., 64 John street.
April 8. 3t

ST. MARY'S HALL.

WILL commence its Summer Term on the first day of May. For admission apply to the Rev. R. I. Germain.
April 8. 4t

NEWTOWN ACADEMY,
Located in Newtown, Fairfield County, Con.

THE SUMMER SESSION of this Institution will open on Monday the first day of May, and continue twenty-two weeks. Both sexes are admitted and instructed in all the branches of a popular and polite education. Particular attention given to the Classics. The Principal has provided himself with a convenient edifice near the Academy building, for the accommodation of Boarding Scholars. He has also furnished the Female Department with an able and experienced Preceptress.
No pains will be spared to render this Institution an eligible place of instruction for youth of both sexes, inasmuch as it possesses the singular advantage of a quiet, delightful location, coupled with every desirable facility of communication; the village where it is located being upon the Housatonic Railroad, within five hours' ride of New York city, and seven of Albany. The course of studies is thorough and comprehensive, attended with moderate expenses. Those who desire to enter pupils here, for the coming session, are requested to make early application. Punctual attendance at the opening of the term is also urged. Terms, $65, exclusive of Books and Stationery. Music extra.
Charles W. Wooster, Principal.
References.—Rt. Rev. Thomas C. Brownell, D. D., Hartford, Conn.; Rev. S. Farmar Jarvis, D. D., Middletown, Conn.; Faculty of Washington College, Hartford, Conn.; Rev. S. S. Stocking, Newtown, Conn.
April 8.—4t.

MISS SAGAR AND MISS BALLOW'S
Boarding and Day School for Young Ladies,
No. 10 *Albion Place, (Fourth Street.)*
New York.

The Summer Quarter will commence on the 19th of May; but Pupils are received at any period, the proportion only of the quarter being charged.
Particular attention is paid to the French language, which is made, as far as possible, the medium of conversation. Young ladies who do not wish to pursue a full course of study, may join the classes attending to this language, or to any other particular branch.
Great care is also bestowed upon the instruction of younger scholars, and a reasonable deduction is made in the charge for Boarders in the Junior Department.
April 1.—tf.

JUST PUBLISHED,
THE PSALTER, OR PSALMS OF DAVID, &c.,
POINTED FOR CHANTING,

Compiled from the Arrangements of Robert Janes and James Stimpson; to which are appended, *The Burial of the Dead, Athanasian Creed, Magnificat, Nunc Dimittus Sentences of the Offertory at the Holy Communion, Tabl of Introits for every Sunday and Holy Day throughout the Year, Table for Chanting the Selection of Psalms, A Note Stating how the Apostles' and Nicene Creeds and Lord's Prayer may be Chanted, and the Canticles of the Church.*
JAMES A. SPARKS, 111 Nassau Street.
For sale, as above, *Dictionary of the Church*, containing an exposition of terms, phrases, and subjects connected with the external order, sacraments, worship and usages of the Protestant Episcopal Church, with an especial reference to the Church in the United States. By the Rev. Wm. Staunton. Second edition, *fresh bound.*
Also, *Tracts for the Times*, in three volumes, with which is bound, Rev. Dr. Pusey's "Letter to the Bishop of Oxford," and Rev. Dr. Hook's "Call to Union." Price $5.
March 25.

Just received and for sale,
Rt. Rev. Bishop HOPKINS' SECOND LETTER to Bishop KENRICK.
"The Divine Institution and Use of the Festival System of the Church," set forth in a Sermon, by J. Huntington, M.D.
Royal Octavo Edition of Rubricated Book of Common Prayer, various bindings.
April 1. J. A. SPARKS, 111 Nassau-st.

C. WELLS,
BOOKBINDER,
56 Gold Street, (Second Story,)
Near Fulton Street.

Particular attention paid to the rebinding of Public or Private Libraries, Periodical and single volumes of every kind.
Samples of a great variety of Binding on hand.
March 25—tf

THE COLLEGIATE SCHOOL, now at 115 Franklin street, under the charge of Forrest & Mulligan, will be removed to the building of the Lyceum of Natural History, No. 561 Broadway, in the latter part of April next.
A quantity of second-hand School Furniture for sale.
March 25,—tf

THE TRUE CATHOLIC:
REFORMED, PROTESTANT, AND FREE.
EDITED BY
Members of the Protestant Episcopal Church; with the approbation of the Bishop of the Diocese.

[Extract from the Prospectus.]
The Editors of the TRUE CATHOLIC, in presenting their periodical for the patronage of the Church, are bound to pursue the usual course of announcing the principles upon which it is to be conducted. It will take its position upon the rock of the Church; they gladly adopt, for their watchword, the dying words of the excellent Bishop Ken. Like him they desire to "die in the Holy Catholic and Apostolic faith, professed by the whole Church, before the disunion of East and West." And although, in the course of Divine Providence, separated, by the place of their birth, from the particular Church to which he belonged, they, like him, desire to die in the communion of the Church into which they have been baptized, "as it stands distinguished from all papal and puritan innovations, and as it adheres to the doctrine of the Cross."
The "True Catholic" will be published in monthly numbers of 48 octavo pages each. The annual subscription will be two dollars and fifty cents, payable in advance.
The first number will appear on the 1st of May next.
JOSEPH ROBINSON, Publisher,
No. 110 Baltimore street.
By whom subscriptions will be received; and to whom communications for the editors must be addressed, postpaid.
Baltimore, March 16, 1843.—tm1

MANT & D'OYLY'S BIBLE.

A FEW SETS of Bishop Hobart's edition of this invaluable Family Commentary may be had on application to the publishers, or to
JAMES A. SPARKS,
111 Nassau street, Office of the Churchman.
August 20—tf

KNIGHT & COLBURN,
BOOKSELLERS,
Baltimore, Md.

CHURCH MUSIC and other works, published by J. A. Sparks, 111 Nassau st., New York, constantly on hand and for sale as above.
Jan. 38.

JULIA OF BAIÆ, OR THE DAYS OF NERO
A STORY OF THE MARTYRS.

BY the author of the "Merchant's Daughter," "Virginia," &c., for sale at this Office.
October 29.

BROOKLYN COLLEGIATE INSTITUTE,
An English and Classical Boarding School,
Washington Avenue, Brooklyn.

THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, has associated himself with Mr. Young in the discharge of the various duties of this institution.—Mr. Diller was for many years associated with the Rev. Dr. Muhlenburg in his celebrated institution at Flushing, in which he established a reputation as a highly talented and successful teacher. To persons consulting the health and happiness, the literary, moral and religious improvement of their sons or wards, this school offers inducements excelled perhaps by none.
Terms, including every expense except bed and bedding, books and stationery, from $160 to $200 per annum, payable quarterly in advance.
The Summer term commences on Monday the 2d of May. Catalogues of the pupils and patrons may be had at the Office of the Churchman, No. 111 Nassau street, or at the Institute.
References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.
All letters addressed to John Young, Brooklyn, will meet with prompt attention.
June 25.

CHURCH MUSIC.
A NEW GLORIA IN EXCELSIS.
JUST PUBLISHED,

BY J. A. SPARKS, 111 Nassau street, a *Gloria in Excelsis*, with an easy arrangement for the Organ and Piano Forte, by "A Contributor to Church Music."
This contribution to Church Music has been performed in a neighboring city for some time, and pronounced by competent judges equal, if not superior, to any now in use. It is engraved, and printed on fine music paper, and suitable in size to bind with other music.
Dec. 31.

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance.
Dec 11—yly

RECENTLY PUBLISHED, BY
JOS. ROBINSON, BALTIMORE,

BISHOP BULL'S Vindication of the Church of England, price 50 cents.
Dodsworth's Discourses on Romanism and Dissent, price 50 cents.
Knox's Treatise on the Use and Import of the Eucharistic Symbols, price 50 cents.
Dr. Pusey's Sermon on the Day of Judgment, price 12½ cents.
Bishop Terrot's Primary Charge. price 6¼ cents.
Perceval on the Christian Priesthood, price 6¼ cents.
IN PRESS,
The Book of Ratramn, the Priest and Monk of Corbey, commonly called Bertram, on the Body and Blood of our Lord. To which is added, an Appendix containing the Saxon Homily of Ælfric.
Feb. 4—4t

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